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GÀMẶGÀ NYÁ NUPE






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# GÀMĀGÀ NYÁ NUPE

( NUPE PROVERBS )

A. W. B.



354998  
19. 9. 38.

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THE NIGER PRESS, SHONGA, NIGERIA  
1916,

EXHIBIT A-1

(Continued)



W. W. E.

EXHIBIT A-1

1951

## GÀMǺGÀ NYÁ NUPE.

1. **A 'á gwalò dà 'gi pin, a 'á gwapìn dìn u ba :**

With the right hand they thrash a child,  
and with the left draw it to them ( i. e.,  
be firm but loving ).

2. **A de gávò mǎnîn à, 'nya nà wu u nà, u mǎ jí :**

Don't rejoice over the finding of decayed  
fish, for what killed it, would have eaten  
it if it had been good.

3. **A de lǔkukù 'fiá à, cìn gwapà u lě :**

You don't get a pigeon for nothing, so  
look at its wings ( i. e., some one did  
something to the pigeon first ).

4. **A ècé gùdù kácé, a mǎ ècé pátí kácé, àmâ a ècé Sòkó kácé à :**

One may go around a ravine, or around a  
hill, but one cannot go around God  
( i. e., there is no escape from God ).



5. A èdǎ 'yà bè kǎnǎ nyi ekpà 'o le  
fítí bo à :

Even though one may make friends with  
a monkey, his arrow will not remain  
up *in the air*. ( Don't expect impos-  
sibilities. )

6. A èdzǔ 'dě 'nà ko kuru à, kuru gà  
ágěnǎ, ke wo gà 'á ku dà kún o ?

If she wears her best clothes when making  
*kuru* food, when it is cooked and taken  
out to be sold, what will she then wear?

7. A ègǔn 'nǎ fi cigbǎn nǎ, a gún  
'nǎ fi 'tú be à :

When a fire is kindled against a tree there  
is no need to kindle another fire against  
the parasite *on the tree* ( i. e., what con-  
cerns the head of the family concerns  
all ).

8. A èkǎ nǎwú dà à :

Smoke cannot be confined *to one place*.

9. A èkún eṣì nyíkǎnkpiñci yà ezà  
'mì à :

One would not sell a toothless dog to one's



own household (i. e., do good to your own).

10. **A èlǎ emí woró pa fini à :**  
Ground-nut oil cannot be wrapped in a leaf.
11. **A èlǎ eyì nùbà nù 'fá à :**  
Tiger-nuts are not planted on guinea-corn land. ( There is a place for everything.)
12. **A èlǎ kàngàri bìsà lo kpáta à :**  
A straw cannot be driven into baked ground to be used as a stake.
13. **A èlǎ pùtaka fi 'mi o yì gǎfù à :**  
One cannot say "gǎfù" with the mouth full of popcorn.
14. **A èlǎ Sòkó gǔn bè èlǒ nyi à :**  
God cannot be compared to a slate with writing ( i. e., compare things that are equal ).
15. **A èlǎ 'yé tú yàká tsudò bòsè à :**  
One *wife* does not count on using the others' pepper to make porridge (i.e., count only on that which is your own.)
16. **A èlè 'bi, dòkò u sá wǎníkó à :**  
When they are sharpening a knife the horse has no fear.

17. **A èlǽ a 'mì lo nǽ, a èlǽ a nìn lo à :**  
Even though you may enter the house,  
you don't always enter the hearts.
18. **A èsa 'wò níní gǽ, esùn ákǽ à :**  
One cannot say that the line is crooked when  
only one hill has been thrown up ( i.e.,  
do not criticise until the work has been  
completed ).
19. **A èsó 'dzò nyá enyá bi à :**  
People do not hide away the seeds of  
malice. ( Forgive and forget. )
20. **A ètá tǽnkpóló şítá, ècé u yì  
ádwaní:**  
When they are talking about sixty toads,  
they have added seventy to the original  
( i.e., always make allowance for exag-  
geration ).
21. **A ètòbó dá n kàrà o pa kàrà à :**  
One does not make up an extra load just  
because another person says that he will  
carry it for them ( i.e., count only on  
what you are sure of ).
22. **A ètòbó 'jè o lo Gudú à, àmâ a gá  
yà a bo, a nǽvǽ à :**

People do not go to Gudú just to get a meal but should they be offered one while there, they would not refuse it.

23. A ètòbó 'nyà bà gǐ o, kpịn 'nyà mǎ gí à :

One does not care to cultivate a taste for nice things, when he can have only what he begs.

24. A gà 'ǎ 'dě mǎ sunsùnçi, u gà u dzũ ásá :

If you loan a garment to a poor man, you may expect him to wear it out.

25. A gà 'ǎ mi ba yìsà, mǎdǎ 'á mi wu à :

If I am tied to a granary, I will not die of starvation (i.e., there will be no want if I am connected with a rich man).

26. A gà 'á mi pa yìsa, n dǎ yìsǎ ábǎ à :

If they bind me to the "yìsa" food, I will not allow it to sour.

27. A gǎ èkpa 'nyà nyi nyà, a à kpa



**biyé du :**

When one is thinking about dancing, he must also consider that his body will shake.

**28. A gá èpo şèlǔ, etí u fé nǔ kparò :**

When they roast a guinea-fowl, the partridge has a head-ache (i.e., when danger is near be careful).

**29. A gùṅ 'zìkó bè 'wùṅ nyi à :**

A great city is not taken by means of a little quarrel.

**30. Ajiṅ a cé 'kpà kîn yàbǎ ?**

When one shoots an arrow, does the ground move out of the way ?

**31. Ajiṅ a gba 'zàkó gò 'cami ?**

Do they follow a great man to receive only his blessing ? ( They want something more substantial than that. )

**32. Ajiṅ a gbín èdo gà a ci fi u 'yì ? :**

Do they ask permission of the granary to put corn in it ? ( Of course not, it was built for that purpose. )

**33. Ajiṅ a lá nyankpa gúbà fi 'nà tswa ?**



Do they have two irons in the fire while forging ? (One thing at a time.)

**34. Ajiṇ a sì nugún yà kparò ? :**

Can they make a boundary line for the partridge ?

**35. Ajiṇ a tá 'gà 'mi kánsáná ? :**

Can a person talk with a dry mouth ?  
(i.e., a person needs to be fed before he can work.)

**36. Ajiṇ a wo dùkú nuwọn kézè ? :**

Do they turn back at hearing the noise of water ? (Don't be easily discouraged.)

**37. Ajiṇ a zo 'gà bédzò a ci de 'gà :**

The trouble has to be settled first, then they can find out the cause.

**38. A jiṇ nyína ge ebó 'sun o :**

Do well to-day on account of to-morrow.

**39. A kpàn dzákàngi dà zùnmà o, u gǽ, u pa nyikà bìcì à :**

A child carried on the back cannot say that he stepped on a fish (i.e., some lies cannot be hidden ).

40. **A kpe te ke sàmi èlù nuwọn nà  
a ci ku 'wó dà ọ́ u :**  
People know that a sieve leaks and yet  
they go and buy it.
41. **A kpétsò Sòkó nìkìn à :**  
No one who trusts in God will ever fall.
42. **A lá 'bà kekere jìye à, kágǺ pátí  
dà bo à gùdù dà bo :**  
A place without anything cannot be de-  
scribed, for if there is no hill there, then  
there must be a ravine (i.e., there is an  
answer to every question).
43. **A lá cigbè nyá gbàkó jìn nyá 'tí à :**  
They don't give stomach medicine for a  
pain in the head. (Don't beat about  
the bush. )
44. **A lá emi máná kún dàngì à, gǺmǺ  
wun à wọn 'nya gá etsú à :**  
They don't waste good words selling a cat,  
for it will not catch anything more than  
rats.
45. **A lá 'gà tun nusa 'yé o ványí à :**  
No one accuses an old person to the face  
hastily.

46. **A là gbàkó kàsà eyé dzákàn bo à :**  
They don't open a crocodile's stomach  
in front of children (i.e., they may  
see something there that will frighten  
them ).
47. **A lá 'zà nana gí 'fú voda :**  
They ate this man like honey in a calabash.  
( That is easy. )
48. **Aleki nyá yǐgbèci yì niní, nyá 'zà  
nà wún 'nya nà, u yì kpótsun :**  
The sin of the thief is one, but the sins  
of the owner are a thousand ( i.e., by  
accusing everybody of the theft ).
49. **A le kpatsun dàngi yé, a ci lá  
'gban dà u 'sín o :**  
Make sure that you have the cat by the  
neck first, then tie a string about its  
body.
50. **A le yǐgbèci yé a gba bìcí iwun à :**  
When they have found the thief there  
will be no further need to trace his foot-  
prints ( i.e., when you have received  
what you want stop asking ).
51. **A li elúgi, ké nnà dà èsá bo à :**

In robbing a bird's nest, they do not take the young ones and leave the old (i.e., complete what you begin ).

52. **A ló èdo kpàyì ke a ló nyá ekpán nà à :**

One does not enter a *kpàyì* granary in the same way that he would enter an *ekpán* one : *the kpàyì has thorns* ( i.e., everything is not accomplished in the same manner ).

53. **A lo latí zịn bé tsún a ma mmà; a lo latí zịn bé tsún a ma yàyǎ à :**

To go to the farm and return, and find that an uncle has been born is possible ; but to go to the farm and return, and find that an older brother has been born is impossible.

54. **Alùbǎsa wun ègò 'li nyá nuwon à :**  
An onion does not take the character of water (i.e., a child is not always like its parents. )

55. **A ma 'gi dèdè a lá yà màkuṇ-duṇnu à :**



If a bad child is born, they won't give it to the hyenas.

56. **A mú cigbè lá gintara batà à :**  
People don't lick medicine and forget their tongue.

57. **A nà wo 'yé fia, kába wo jìṣ yèbo à, a bé nà wo 'nyà guṣ, we a bẹ jìṣ yèbo :**

If one washes your face rubbing downward and you are not thankful, let him wash it rubbing upward and then you will appreciate it.

58. **Àsára, wuṣ gá èkà maza ka bò-lànci o :**

Misfortune is what keeps back the energetic man to make him wait for the feeble man.

59. **Aṣá! dùngùrù n de bída à :**

Oh ! my banjo has no bells on it ( i.e., just because there is no outward show connected with your work don't think it is useless ).

60. **Àṣiáda u kà 'fú nyi mọ à :**

To belittle honey does not hinder it from being sweet.

61. **Ásíláda u kà 'zà nyi gí à :**  
Slander does not hinder a person from eating.

62. **A tú 'mì kà 'yé nà, a tú 'mì kà tukpa à :**  
You may build a wall to stop people looking, but you cannot build one to stop people hearing (i.e., somethings are possible and some are impossible).

63. **A womă gúbà gunjì bo à :**  
You can't enjoy two things on a sandbank (i.e., water is close by but wood is a long way off).

64. **A wú nusa gǎ, tsùn gǐ à :**  
They don't teach old people how to take food. (Cp. "Don't teach your grandmother.")

65. **A yì we nnă 'bàkógi wo jìn gagà, bișe nà òmă gúwo nà súnkún ? :**  
They call you the mother of twins and you are very proud, what about the hen that has ten chicken?

66. **A yì 'zà gúbà kpàta bo à :**

They don't call for two canoe-men at a ferry crossing (i.e., one will tell the other to take the canoe across).

67. **Ázìkì lá 'mì ye tú o :**

Prosperity causes the house to be rebuilt, (i.e., to enlarge it.)

68. **Bàbàgĩ u gà nyá 'nyantsǒ à :**

A dependent person never has as much, *nor is he as great*, as the one who gives.

69. **Bàde, wuṇ gá wuṇ mã 'gà o :**

The one who does as he pleases is the one who does all the talking. (Might is right.)

70. **Bagi nà de sènǎ à nà, wuṇ à tú 'jè yé à :**

A man who has not got his board-money need not expect any porridge.

71. **Bagi nana kuṇ etí u ké :**

This man is bigger than his head (i.e., do not have too good an opinion of yourself).

72. **Bákábáká lukùlukù! ejè ábǎ, eni álu :**

The porridge is sour and the sauce bitter.  
( i.e., there is nothing good. )

73. **Bǎlèlè dǔlèlè ! cigbạn álè ta fìtí o kǎntsǒ à sụnḍà u :**

The branch that is broken and hanging is feared by the farmer ( i.e., one fears danger when it is seen ).

74. **Bà nà a te lánká nà, bàgá a pá tǎmù o :**

Where palm-branches are to be had there they make tinder.

75. **Banám̐ba ! guḗiagi ba kpárà à :**  
The kernel of the ground-nut is not fastened to the shell.

76. **Bànkotibũ ! nuwọṇ èsé 'zịṇ à :**  
Water never fills a fish trap.

77. **Bàtaci u lwò kágbócì à :**  
A slippery place pays no attention to a strong man ( i.e., he can slip as easily as anyone else ).

78. **Bàzà tami, èrĩ wuṇ èwǎ o :**



The one who converses loudly is wanting witnesses.

79. **Bàzà tamí, wun èzũn gàmǺná à :**

One who speaks so that all can hear is not likely lying. ( Do not be afraid to speak up. )

80. **Bà 'wò fà gǺ, wun à lo 'zì, èwòtsǒ gǺ wun à lo mǺ :**

The one who has borrowed a garment says that he is going on a journey, *but* the owner of the garment says that he is going also *and needs it* ( i.e., if you want to be independent neither loan nor borrow ).

81. **Bàbà sá bè 'lú nyi à :**

The river-bank doesn't fall away with the bird *in it*. ( Some birds scoop out nests in the sandy banks of rivers. )

82. **Bàgìdì bawǒ ! evo alá, sàngbàrà à da 'mì :**

When the calabashes are broken the packing net will be laid away to one side ( i.e., when the life has gone out, the body is laid away ).

83. **Bérébéré gǎ, u le 'be yé, ebe ma gǎ, u le wuṇtsó yé bēdzò :**  
 One with good eyesight said that he saw a monkey, the monkey said that he saw him first.
84. **Bìcì títinkó wuṇ èjīn tukpa lefi à :**  
 The big toe never does the ear any harm.
85. **Bìni ènǎwùṇ nǎ, wuṇ ètuṇ 'zà à :**  
 The tree bee is only buzzing it will not sting (i.e., some people make a great fuss but do not accomplish anything).
86. **Bingi, wuṇ gá ètè misuṇ bàbòkó o :**  
 A small gourd will close the mouth of a large one. (i.e., a small hinderance often gets in the way of a great blessing.)
87. **Bìṣe sunṣùṅgi nyá tálàkà, wuṇ gá yì nankó ruga wuṇ o :**  
 The poor man's chicken are his cattle.  
 ( Make the best of what you have.)
88. **Bìṣe sunṣùṅgi nyá zùṇzùṅká u kpe lúgbè ye à ; nnà u kpe u ye :**  
 Chicken hatched in the rainy season know nothing about hawks, but the mother hen does,

89. **Bise yíwó ètí? :**  
Do hens crow? ( i.e., do not expect impossibilities.)
90. **Bokòbolóko ! èbo bo nuwọ̀nǹèci à :**  
Running water never gets tired.
91. **Bòlà lá 'wùṅ zẹ 'tsa :**  
A weak person turns a quarrel into laughter. (i.e., he can't fight it out.)
92. **Bǹnù a èdà a cì ègun wáká o :**  
The way to climb a large tree is by the vine coiled around it ( i.e., approach a great man through his friends).
93. **Cigbàn kpàrà wùṅ èbèkà 'vun à :**  
The bark of a tree doesn't smell like flesh ( i.e., one thing cannot substitute another).
94. **Cigbàn na gá sun nawú na, 'á u wa, 'á u nǹ :**  
Wood that smokes should be taken out and extinguished ( i.e., remove the disagreeable person ).
95. **Cigbàn na gbìṅ bè 'kà nyi na, u gá ányì, bè kà nyi gá wun ye nyi o :**

Should a tree bearing thorns fall, and sprout again ; it will bear thorns.

96. **Cigbạn nà má 'nà nà, u kó à :**

Wood that burns well will not last long ( i.e., the man who over-works shortens his life ).

97. **Cigbạn nà wọncin nà, u jin han-kali bè baba nyi :**

The large tree that is growing on the edge of the bank had better be careful ( i.e., one standing in a dangerous place, even though he be great, needs to be very careful ).

98. **Cigbè nà a le bè kókó nyi nà, kágă u zo 'gùṇ à, wuṇ à zo maḍa :**

Medicine that is mixed with food, even if it doesn't cure the disease, will cure hunger.

99. **Cigbè nà má nà u jin cigbè à :**

Medicine that is sweet is not medicine ( i.e., the nicest things are not always the most profitable ).

100. **Cintàrà wúriági u kun dìnni nyă à, a ci ba u 'nya jin nance à :**



The goat's tail that is not long enough to switch flies, should not be cut off to make a fly-switch ( i.e., if he cannot support himself he cannot support others ).

101. **Ciñciñ dé ciñciñ u yì o, àmâ nà  
we à ciñ 'tí we nà, wuñ à gá  
nyá 'zà :**

Love is love, but you will love yourself more than you will love another. ( Self first. )

102. **Ciñni de 'già à, ga lá 'gwa nyá  
'già to u mọ :**

The cricket has no blood, so do not touch it with a bloody hand ( i.e., put the blame in the proper place ).

103. **Ciñni gà áfunîn, wuñ 'á níñmĩ u  
ketsùn gbàkó o :**

When the cricket is full it kicks itself in the stomach ( i.e., over indulgence often causes one's own destruction ).

104. **Ciñ n là, bè ciñ n to nyi, kící we  
à li o ? :**

Which do you choose, for me to knock the  
*pot* off your head and break it, or to lift  
 it down and take out what I want?  
 (Of two evils choose the lesser.)

105. **Cịnwọn yì 'dzǒ à :**  
 Honour is no play (i.e., it costs money  
 to be great).
106. **Cịn yé n lo wun à wo 'gà zùn mǎ à :**  
 The one who continues straight ahead will  
 not hear what is said behind him (i.e.,  
 the way to avoid trouble is to attend  
 to your own affairs).
107. **Cịn 'zà nǎ cịn 'o nǎ :**  
 Love those who love you (i.e., return good  
 for good).
108. **Dàdà gǎ, wun gǎ yì 'ba tsa o :**  
 To predict *the future* without parleying,  
 is proof that it will come to pass. (i.e.,  
 people do not falter in telling the truth.)
109. **Dagba gǎ 'ǎ 'tsùn cé, dagba gǎ à  
 gò wun o :**  
 When an elephant kicks, only an elephant  
 can receive that kick.
110. **Dagba nǎ ègĩ 'yì nǎ, wun à dà kǎn**

**bo, a wọn kânpaci à :**

They will not blame the hired man if he allows an elephant to eat corn in the field.

111. **Dăkăgbokokí! nămfa u gà áte 'gbăṇ, wuṇ ázè kàrà 'tí :**

If the haversack-strap breaks, then it becomes a load to carry on the head (i.e., give timely aid).

112. **Dàngida wuṇ èfù sókùṇ à, yèkó gboró wuṇ èdà bě o :**

The tale-bearer does not leap over the wall he comes in by the main road.

113. **Dàngi dă 'mì bo ètá fifa, lugwa u lo kúsò u da u cịn kàṇa lě :**

The cat sits at home telling how nimble she is, let her go to the forest and watch the monkeys.

114. **Dá n kàrà lá 'tí tun 'gó :**

The one who offered to carry the load disappeared in the grass with it. (Don't trust strangers.)

115. **Dà n lo dă eyé 'ga, ga lo mă dă eyé 'zìtsò o :**

The stranger has a desire to leave, the chief of the village however, wishes him to remain (i.e., do not let a good opportunity slip).

116. **Dàwũ mà da, yi mà mà fín :**

Dàwũ is good at making *beer*, and we are good at drinking it.

117. **Dàgà fufúríyí o, ácin a ka nyiká o :**

When the fish is fresh is the time to bend it. ( Train a child when it is young ).

118. **Dàgà làzìn a èbici yeşí o :**

From the morning one begins to prepare for the night ( i.e., do not procrastinate ).

119. **Dàkùn nà èzè gára nà, bè eyé nyi wuñ èzè wuñ o :**

The small ant-hill growing into a large one, grows in the sight of everyone ( i.e., do things openly ).

120. **Dégi dégi ácin sòkógùnci èwò gbàtà 'ku o :**

Little by little the leper pays his debt to the grave ( i.e., by losing his fingers, etc. ).



121. **Dégi dégi dākùn bò yèkó o :**  
 Little by little the white-ant hill takes in  
 the road.
122. **Dégi dégi Edù zá ci bé bò yèkó o :**  
 Little by little the Niger rises till it over-  
 flows the road.
123. **Dégi dégi gùlǔ èlǒ sòkó o :**  
 Little by little the vulture soars up into  
 the sky.
124. **Děkùn gúbà a èyà dòzì şuni à :**  
 Two white cloths cannot colour each other.  
 ( You cannot give what you do not  
 possess ).
125. **Dingi mi yì o, mi à dìñ 'o gwa dà  
 ke 'dù :**  
 I am only a water course but I will lead  
 you to the Niger. (Small things lead to  
 greater. )
126. **Dìnní ègba 'pà gba, wuñ à sá  
 wuñ à :**  
 The fly is only following the leather, it  
 won't eat it ( i.e., have no fear when  
 there is no need to ).

127. **Dìnnĩ gba 'ka ? :**

Do flies follow charcoal (i.e., will one work for another when he is not likely to receive anything for it) ?

128. **Dìnnĩkó gǻ yìzè yì vwónyí, èdzu gǻ u yì fínyí :**

The fly says that the world is very large, the spider says it is very small. ( Vwónyí is the sound the fly makes when flying at large, fínyí when caught in a web. ( Circumstances alter cases.)

129. **Dìnnĩ kpákó, èfú níní :**

Two hundred flies, one bee (i.e., one brave man is better than two hundred cowards).

130. **Dìnnĩ kpe 'tsu ye à :**

A fly does not know a king.

131. **Dìnyě nuwọn èdà o :**

Water runs in ditches. ( There is a right way and a wrong way.)

132. **Dòkò wuṇ èwo 'kú nínmĩ wuṇ à :**

A horse does not notice how hard his hoofs press the ground (i.e., a great man is not overly concerned about small things).

133. **Dùkùn nà èlù 'dzùn nà nuwọn  
yekpára súnkún ? :**

If the pot leaks with gruel in it, what will happen when clear water is poured in (i.e., if it cannot endure this simple inspection what about the final)?

134. **Dùkùn sakùn nà èjịn enya ndondò  
à nà, a èlǎ u kà 'nà :**

A broken pot is of no use, but *the pieces* can be used to shield the fire (i.e., old folks can make themselves useful).

135. **Dzákàngì ègĩ 'fú bè nusa nyi:**

The child is eating honey with the old man (i.e., children think themselves to be very important).

136. **Dzákàngì gá dà bo, wuń à bě ázè  
nusa :**

If a child lives it will become an old person (i.e., if one perseveres he will succeed).

137. **Dzákàngì gá ègũn 'nà tsustu,  
nusa 'á dà bo, u lá u gà ya :**

If children are kindling the fire of death, and an old man is about, he should scatter it.

138. **Dzákàngi nyá 'bà kpákó, bè nusa  
nyi nyá dànà ení, ètàkpìṇ a  
gàngání u yì o :**  
A child from a far-off country, and a  
stay-at-home old man, can both tell  
very interesting stories.
139. **Dzákàngi u gá de yìkùrù, nusa  
à gba u bára :**  
If a child has food an old man will become  
his follower (i.e., a man will do anything  
for a living ).
140. **Dzákàngi u gá ègò 'gà nusa gà,  
wuṇ à bě 'á bìcì kạ tso 'gà gǎ:**  
A child that replies to an elder will get  
his foot in the matter (i.e., do not  
meddle in other people's matters ).
141. **Dzákàngi u là 'gò 'tí à :**  
A child cannot break the head of the *egò*  
fish ( i.e., do not expect impossibilities).
142. **Dzúrú dzúrú ebe yí mạ re o :**  
The red monkey still continues to have  
red young ones. ( Like produces like. )
143. **Ebá dèdè gamá gạ jèbanci, wuṇ à  
de nyá u gạgạ kpe:**



A useless husband is better than a spurtle,  
for the wife will have him to scold.

144. **Èbi ánǔ, wo gá à ba 'nya, egwa à kùn à :**

If the knife is sharp, and you are to cut something, the arm will not shake (i.e., make preparation and the accomplishment will not be difficult).

145. **Èbi gà ága nú, wuṇ 'á 'tswa sá :**

When the knife is too sharp it cuts the sheath.

146. **Èbigi, naḱàgi wuṇ à sá o, àmâ èbikó naḱàkó wuṇ à sá o :**

A small knife will cut a small piece of meat, but a large knife will cut a large piece (i.e., according to the preparation so will the work be).

147. **Èbi na nú à na, a lá u pàmà bè tákùn nyi :**

A dull knife is rubbed against a stone.  
(There is a remedy.)

148. **Èbi nú, u dìn 'fú nínmí wuṇ à :**

However sharp the blade may be, it never makes its own handle.

149. **Ebó kpáká mǎ jìṇ à, 'zà nǎ gǎ**  
**èjìṇ u nǎ, u gǎ álè 'mì u ba :**  
 To commit a great sin is not good, and the  
 one who does so will lose his way  
 home.
150. **Ebó zo 'yé o, u mǎ zo nyagbàn bo à:**  
 A dispute may be ended according to the  
 countenance, but still remain in the  
 heart.
151. **Eci niní u nyi eci kǎmǎ :**  
 One bad yam will spoil all the others. ( "A  
 little leaven leaveneth the whole lump." )
152. **Èdě bǎmvogi ásá, kǎcé ádǎgwa :**  
 When the dandy's clothes are torn then  
 he will stop gadding about.
153. **E 'dě sakùn a lá dìṇ nǎnkó à :**  
 A cow is not led with an old rag rope.
154. **Edìṇ ákǎ, ájìṇ a tsú u zùn gútwa-**  
**bà gúbà :**  
 When a stream is crooked, one will wade  
 it twice seven times.
155. **Èdzǒ 'wó, wun ènì a nyagbàn kìn :**  
 Expensive pleasure causes the heart to fall.  
 ( Remorse. )

56. **Èdo wu 'yì lǎ kǎntsǒ jìñ 'rǐ :**  
The corn-cockle destroys the corn and calls the farmer to witness ( i.e., it was done openly ).
57. **Efo kpátá a le kata bo à, ájìñ a cé 'fo le zèmpà o :**  
Not every day does one sleep in the house, sometimes on the verandah ( i.e., one does not always get what he wants ).
58. **E 'fo nà dzákàngì zè 'fú ya nà, a wu u lu à, efo nà u gá bé zè yekpára va nà. efo gá a wu u lu o :**  
Not on the day that the child spills honey is he thrashed, but on the day that he spills water. ( Punishment may be slow in coming but it is sure. )
59. **Èfú da 'ge, bìni da mà :**  
The bee made honey so did the tree-fly.  
( Said of those who imitate. )
60. **Èfú jìñ 'gbàñ 'á gbàñ fíñ :**  
The bee makes honey and then eats it ( i.e., do not give and then expect it back again ).

161. Èfù wọn 'sì à :  
*A fetish placed by the roadside and eaten by a dog never affects it (i.e., the dog is not superstitious).*
162. Èga èkpa 'nà kpa, wuṇ èkún wuṇ à :  
*A fold only shelters the flock, it doesn't sell them (i.e., to have is not to own).*
163. Ega kpe cingini 'bù à, èmìtsò gà yà wuṇ o :  
*The stranger did not know that the pounded yam was made from seed yams until the host informed him.*
164. Ega u kuṇ egi nà a mà ezi o nà à :  
*A stranger can never have the same standing as one born in the town.*
165. Ega yígánci gá cín, zùngbere à ko 'ya :  
*When an honourable guest arrives, the ants will drag canoes (i.e., with so much food about the ants will be seen dragging the crumbs away).*



66. **Egà dèdè, nyikà fù nuwọ̀n bipa :**  
Bad news, the fish is bathing in warm water (i.e., it is being cooked ).
67. **Egà fù sókù̀n à, ezà 'mì lá u bẹ̀ o:**  
Private conversation does not fly over walls, it is the people of the compound who tell it *outside*.
68. **E egàgà ácin a yì jinjin à :**  
Talking is not doing.
69. **Ègba de gĩ à, wùn à de yà kònú à:**  
If the governor has nothing to eat he cannot give to his prisoners.
70. **Egbá gúbà tá daga, gúlǔ à le mada :**  
When two expert warriors join battle the vultures will go to sleep hungry ( i.e., neither will kill the other ).
71. **Ègba nyá Kwàlě wùn gá tun a muge nyi si o, u ci gá, " Kágá ye dà de nyá 'fin à, ye à si nyá kìn" :**  
The governor of Kwàlě sent men to buy palm-wine, and said to them, " If

you are unable to get that which is up (palm wine), then you are to get that which is on the ground (beer)" (i.e., if you can't get what you want why take the nearest thing to it).

172. **Egbán gá nyá 'kín :**

Wisdom, *used while sewing*, accomplishes more than the needle (i.e., no matter how good the tools may be one must understand the work ).

173. **Ègbán nàná à sá tsàká gúwo :**

This cord will outwear ten pairs of trousers. (Extra good. )

174. **Egbè u gà ázè 'gbè dagba, 'á 'sìgi 'o wọn gǒ :**

When the hunt turns out to be an elephant hunt, call your dogs off (i.e., when the affair is too much for you, keep out of it ).

175. **Egi, kpatsùn ràkùn u yì o, 'bà nà ába u nà wun à tá nyá u ló :**

A child is like a camel's neck, it goes where it pleases.

176. **Egi kpòkpò wo yì o nà èwu nnǎ u nà ?**

So you are the mallet that strikes the log ?  
(The mallet is called the child and the log the mother.)

177. **Egi nà de ndǎ nà, u tú kunṭí à :**  
The child that has a father cannot do as it pleases ( i.e., we all have masters ).

178. **Egi nà ndǎ nǎvǒ nà, wun gá èlǒ èdo kpàyì o :**

The child that the father does not like is the one who will go into the *kpàyì* granary. *This grain has nettles.*

- 179 **Egi Nupe ètá 'gǎ dìn à, 'gǎ tso u wǎ o :**

A Nupe child does not speak Nupe incorrectly, *if he makes a mistake* he is in a hurry.

180. **Egi Nupe, wun à gǎ, gǎ, u wo Nupe, wo gǎ yà u, gǎ, u to nuwọn u fi 'mì, u bè 'nà cìn u lě :**

If a Nupe child says that he understands Nupe, then you tell him to fill his

mouth with water and blow the fire,  
and see what will happen.

- 181 Egi wuṇ à gà, gǽ, wuṇ à ku 'wò  
ndǎ u fà, u gà ágbǎ u kîn.

If a lad says that he will wear his father's  
clothes, they will drag on the ground  
(i.e., do not undertake what you are  
unable to accomplish).

- 182 Egi yé mǽ, yági yé gò à :

Children are possible, *but* how few *have*  
grand-children.

183. Egò dà nuwòṇ o, u yé 'gò nyá  
dzǎmà à :

So long as the *egò* fish is in the water it  
will never consent to be called the *egò*  
of the juju place.

184. Egò èmǽ èvun à :

The *bass* does not hatch *suckers* (i.e., evil  
cannot come out of good).

185. Egùṇ nǽ tá gorozo nǽ, u gǽgǽ à  
edùṇ u gbìṇ o :

When a great man is ill he doesn't speak,  
he only groans.



186. **Egwa kána u gbà u 'yé kpe à :**  
The monkey's arms are not that short that he cannot cover his face. (He is able to look after himself. )
187. **Ègwa sun etí níní à :**  
The fruit of the *ègwa* tree has more than one pointed end, *it has two*. (There are two sides to a story. )
188. **Ègwǎ zǎ bě, Èyì zǎ bě, nuwọn ádǒkun :**  
The river Ègwǎ rose, and the Èyì rose, so there was much water. ( Every little helps. )
189. **Ejè ádzu, yìkùrù mà ágbà :**  
The porridge is watery, and there is no more flour (i.e., two misfortunes at once. ).
190. **Ejè gà ágàká kîn bo, 'nyà nà wuṇ à sà gbàkó o nà, wuṇ à bě u sà dê bo :**  
If porridge remains long on the ground, it will change there to what it is like in the stomach (i.e., if you wait long enough you will see the outcome).

191. **Èká gạ Sòkó à :**  
God will outlive eternity.
192. **Eká tú mǹngègi bàbò u bá yèṣí :**  
When white -ants have covered over a clay  
pot *to eat it*, then the calabash begins  
to consider.
193. **Eká tú tákùn à :**  
White-ants do not build over stones *to eat*  
*them* ( i.e., do not waste time over things  
that do not profit ).
194. **Eka wún kàrà o :**  
The pad *placed on the head* determines the  
ease of the load ( i.e., conditions must  
be favourable ).
195. **Ekò gà ácé egi 'zìtsǒ, ega u bé  
jịn a cèto :**  
If the towns people are hard pressed in a  
fight, then the stranger *dwelling among*  
*them* should give them assistance.
196. **Ekò kìn wọn 'dǎ à :**  
A switch-up-snare set on the ground will  
never catch a bat.
197. **Ekò nyàkùn wun áfo gwa 'dǎ o :**

The shea-butter kernel in the drying kiln  
is out of the reach of the bat.

198. **Ekpá gbó à, wo gǎ, èbì nú à :**

When your arm is weak you say the knife  
is blunt. (cp. "Bad workmen grumble  
at their tools.")

199. **Ekpa sò, n gbà wòzè à :**

The snail when crawling does not stop at  
yam hills (i.e., when you begin a task  
carry it through).

200. **Ekpà wo yì o, a cé 'o, wo zín  
be à ? :**

Are you an arrow that is shot out and does  
not return ? (Said when a messenger is  
slow in returning.)

201. **Ekun gà áwọ̀n líko, èkwà à fín  
'già :**

When the battle is joined the spear will  
drink blood.

202. **Ele gá dù bàtà à nyì 'gó, kágǎ  
u du à, bàtà à nyì 'gó :**

If it rains the swamp will grow grass, and  
if it doesn't rain the swamp will grow  
grass (i.e., it will happen anyhow).

203. **Ele gá dù eká à tú 'bà, kágǻ u  
dù à, wuṇ à tú 'bà :**

If it rains the white-ant will build, and if  
it doesn't rain it will build. ( Keep  
busy. )

204. **Ele, gwǻzùṇmà nyá tsutsu u yì o :**  
Sleep is the younger brother of death.

205. **Elekó gò mǻrùfa à :**  
A straw hat is no shelter in a heavy rain.

206. **Ele wu mi, tòtò gǻ wuṇ à wu mi  
be :**

The rain drenched me, and then the drop-  
pings *from the trees* said they would  
drench me again ( i.e., when a man has  
fallen all try to keep him down ).

207. **Elúkó ló 'gba, elúgì ábici :**  
When a big bird lights in a tree, the little  
ones leave.

208. **Elú kukù u lá tsùkùṇ à :**  
An old bird never carries a stick.

209. **Elú nǻ èyì ele nǻ, ele à wu u :**  
The bird that calls the rain will get wet it-  
self. ( Those who make trouble won't  
escape it. )



210. **Elú nà gǎ wuṇ à gǐ zùngbéré nà,  
bè yědíṇ nyi wuṇ à nàkīṇ o :**

The bird that says it will eat driver-ants will leave in a hurry. ( Driver-ants bite the bird's throat and sometimes kill it. )

211. **Elú tsubú kára tsubú, egàtsò átsu, egà ákpatiatia bambè egà swàfà nyi, swàfà gà átsu, egà ásale :**

When a person dies *owing money* there is trouble adjusting his estate ; but when a child in pawn dies the affair awakens, *another child will have to be supplied as security* ( i.e., some matters are more difficult than others ).

212. **Eli kīn ba u jīṇ nyagbāṇ kīn ba à :**

To act humble doesn't mean that the heart is humble. ( cp. " Actions speak louder than words. " )

213. **Emāgi gá ágǐ wuṇ à tá yà tu-kpa :**

When a mosquito is going to bite it will tell the ear *by buzzing* ( i.e., make known your plans to someone ).

214. **Èmà lá 'yé, nàmpà lá zùnmà:**  
A serval-cat in front and a leopard behind.  
( cp. " Between two fires. ")
215. **Emìtsǒ gún 'nà à, ega à po 'ci à:**  
If the host has not made a fire, the  
guest will be unable to roast yams ( i.e.,  
do not be forward ).
216. **Èmì nyá sunsùnçi, ácingǎ kútí  
èšiwù o :**  
The juju man waits a long time for money  
at the poor man's house ( i.e., one can-  
not give what he does not possess ).
217. **Emitúmodù, dàngi wọn dídia:**  
The cat has caught a parrot. ( Has more  
than it bargained for. )
218. **Èmǔ ádzǔ, nyankpa mà ádzǔ, ka  
u fé dòkòdzà, u gà á gwa dà  
nuwọn yèkò o :**  
The tongs are red hot and the iron is red  
hot, even if it were the head blacksmith  
he would put his hands in cold water  
( i.e., everything about the task is  
trying ).
219. **Enà 'á le etsugíci yé wun átsana:**

When fire sees a king it burns fiercer (i.e., two great warriors cannot agree ).

220. **Enà de òukùn 'á kàyé u ci gǎ wun à sunwùn bè nuwọn nyi.**

Because the fire had a pot to help it, therefore it said it would quarrel with the water, *and boiled it dry*. ( Don't take an unequal advantage. )

221. **Enà u gà kun 'yì gǐ, wun ákun 'tùn ta :**

When the goat is old enough to eat corn, it is old enough to be hit with the pestle.

222. **Enà gboró nà átà wǔriàbia wun ègbĩnká yèkó 'mì à :**

The driver-ants never lose the road on the way home.

223. **Enà kalú dzúdzũ wun èdìn kúsò à :**

The *kalú* bird may be ever so red but it will never set fire to the forest.

224. **Enà pà 'tí u ló 'ga à :**

If a goat swings its head it will be unable to enter its house.

225. **Enùgi nà kani 'gbà nà, wàńko gá-ní yì gà lo :**

The small vine that twists about the tree  
will grow up with it.

226. **Enya dzúró wuṇ èlǻ zùba à, àmá  
wuṇ èjīṇ asike :**

Red dye does not rub off *on another garment* but it reflects on it. ( Influence is felt. )

227. **Enya ènyǻ 'zà, wuṇ à lõ guṣe nyá  
ewa à :**

If a person is being chased he will not  
enter a snake's hole.

228. **Enya 'fīṇ u gbàgbà à :**

That which is high up in the air is by no  
means small.

229. **Enya gà áze 'yè, eyé gà áya nu-  
wōṇ :**

If anything strikes the nose the eyes will  
run water. ( Sympathy. )

230. **Enya mà 'nyà, dìṇṇíkó mà kpīṇ-  
kpīṇi :**

Badness bears badness, and horse flies bear  
larva. ( Two evils. )

231. **Enya nà ezà nyá u tso wuṇ à nà**



**“Enyì gàfù ” u la wuṇ o :**

When trying to overtake a thing and failing, one will say “ Oh its a hairy thing anyhow. ” ( Sour grapes.)

**232. Enya ndondò tí ke enya na à :**

Nothing makes so much noise as a drum.

**233. Enya 'o gà ázo 'na 'bà o, 'á 'yé lă bo :**

When you have nothing more on the hearth take your eyes away.

**234. Epà na a da Èdù o na, u ci da à na, a lá u da sangi ? :**

If the hide taken to the Niger river, cannot be softened there, are they likely to take it to a stream ( i.e., if a great man cannot help you can a poor man )?

**235. Èpò lá 'yé sà 'kpăn, wuṇ à wa 'tí ke èkpăn na à :**

Even though the èpò grass resembles guinea corn, it cannot bear a head like it ( i.e., there is a difference between the genuine and the imitation.

236. **Èrĩ tú dòkò, 'gàtsǒ èdà gugwa :**  
The witness rode *away on* a horse and the complainant *returned* empty handed.
237. **Esa jìka ágbĩn a gǎ dàngi lá wun à :**  
If a bag of salt is missing they will never accuse a cat.
238. **Eṣi ba 'vun lá nyankpa à :**  
A dog fond of flesh will not carry off a piece of iron by mistake.
239. **Eṣi gá èyèna nyàkùn, èmì èba u nyi zín :**  
When the dog comes to warm itself by the kiln, it is anxious to return home again ( i.e., it can be easily seen when one is penitent ).
240. **Eṣigi na ènǎwun na, wun à ko 'zà nyíkà kpwò à :**  
The dog that growls will not bite many people.
241. **Eṣigi na gòmi 'gbè na, wun gá a lá gírì dà o :**  
The dog that is a good hunter, is the one that will wear the collar.

242. **Eṣì nînfuci bè eṣì maḍagùṅci nyi.  
èzà a à mǎ à :**

The conversation between the hungry dog and the satisfied one, will not be very pleasant (i.e., the rich and the poor cannot associate ).

243. **Etià buriàtià, kara gbódzú lá  
zùnmà jìṇ 'yé :**

The crab is wise he has made the back the front ; it can walk either backward or forward. ( Make use of every thing. )

244. **Etià buriàtià, kpaṇmi gà ákukù  
u ké da gbòkò dà ye dzwa be :**

When okra becomes old the sap goes to the roots and it sprouts again. ( Try and try again. )

245. **Etí gà áṣé, kàrà 'fiṇ o :**

When the hair is long, the job belongs to the razor (i.e., everything has its use. )

246. **Etí gíkiṇni à, kòrò à nyi nu-  
wọṇ à :**

If the head is not erect the throat cannot swallow water ( i.e., it cannot be done that way ).

247. **Etí nà dá 'gĩa nà, wuñ à dǎjịn  
be à :**

A great warrior will not come and prostrate himself *before common people*.  
( Honour to whom honour is due. )

248. **Etí u ló etítsỏ à :**

The head is never too heavy for its owner.

249. **Etí 'wùntsỏ a le kókó yé o :**

You will see a lump on the head of the man who began the trouble.

250. **Etó nà ezà leyé nà, u tun u 'yé  
bo à :**

When one sees the sword-grass he will not allow it to pierce his eye. ( Be on the alert. )

251. **E toto dǎngi à, enya nà èwọn  
bise nà dókun :**

There are many things that catch chicken besides cats. ( Don't accuse hastily. )

252. **Etun, wuñ gá ẻả ezà wǎngi gạ  
gwa o :**

It is work that puts one man a head of another.



253. **Etsú kpákó dàngi niní :**  
Two hundred rats *don't equal* one cat.  
( Cp. " One bee is better than a hand-  
ful of flies. " )
254. **Etsu lá 'gbè, yě̀lè mà lá :**  
The king beld a working assembly, so also  
did his father-in-law. ( Often one is in  
a delemma not knowing whom to please.)
255. **Etsu tá gwa u kà à :**  
When a king stretches forth his arm it is  
not bent, ( Say what you mean. )
256. **Etun ègba dìnní eyé 'tuṅtsǒ bo à :**  
Work will never go slowly so long as the  
owner is about ( i.e., if you expect the  
work to be done keep your eye upon  
it).
257. **Etun gǎ, u sunḍà kágbóci à, bò-  
làn-ci tsá wun èsunḍà o :**  
Work says that it is not afraid of the  
strong man it is the weak man that it  
fears. ( Cp. The hare and the tortoise. )
258. **Evo alá òkùn èmǎtsa, òkùn gá  
alá evo mǎtsa :**

When the calabash breaks the pot laughs,  
and when the pot breaks the calabash  
laughs. (Tit for tat.)

259. **Ewa gǽ u kpe binákún ye, tsù-  
kún kpe gǽ u :**

The snake says that it can do a mean trick  
(*harm*) but a stick can do more.

260. **Ewó dá 'gǽ ke nuwọn dá 'gun  
nǽ :**

Money softens a dispute as water softens  
clay.

261. **Ewó 'gò u kun nyá 'sin à :**

The price of the *egò* fish is not as much as  
that of the *esin* fish (i.e., all things  
are not equal).

262. **Ewó kpákó wọn sèlǔ gǽ 'te :**

Two hundred cowries will catch more  
guinea fowls than bird-lime. (Money  
is power.)

263. **Ewó mà yì nyàdǎ, gbàtàwò yì  
kàsà :**

One comes to borrow money like a turtle  
*with his head on the ground*, but pays

it back like a crocodile *with his head in the air*.

264. **Ewó mà yì 'zà, gbàtàwò yì 'wùṇ :**  
Borrowing money is peace, but the paying back again is trouble.

265. **Èwò nà gíamà leyé nà wuṇ gá wuṇ èsà o, wuṇ èsà èwò kon-dò à :**  
*The colour of the garment that the chameleon sees is what it imitates ; it can't imitate the garments in a hamper.*

266. **Ewó yì kara o :**  
Money is the witness ( i.e., money decides the question ).

267. **Ewó wu 'zà gá tsùkùṇ :**  
Money kills more men than a club.

268. **Ewú nà a ètí èmì ẹkpátá nyá ẹzì o nà, gbărúfù 'zì a gbàyě o :**  
The challenge of the enemy made outside the city wall shows that the young men of the town are despised, *for the enemy has approached even to the gates* ( i.e., to press one to his face is to de-

pise him ).

269. **Eya da à, bìcì mà dà à:**

It is too shallow for a canoe, and too deep to wade.

270. **Eya gbà eyapáci à:**

A canoe is never too small to carry the canoeman ( i.e., a gift is never too small ).

271. **Èyà gúbà nà ge nà, wuṇ gá èmà gbǎ sókùṇ bè dòzì nyí o:**

Only two good friends would loan one another two thousand coweries over a fence ( i.e., do not expect favours from strangers ).

272. **Èyà lá n kún, èyà lá n sá, wo gǎ, we à dǎ 'yà be à, ke we à jìṇ nà sá wo nà o?:**

A friend sold you and another friend redeemed you, should you then say that you will never make any more friends ; what about the one who redeemed you ? ( Take the good with the bad. )

273. **Èyà mi gà águṇ yìlà, mi à gǐ yìlà tsùṇ à:**



If my friend climbs a *yilà* tree I will not eat green *yilà* fruit ( i.e., a friend can get you what you want. )

274. **Èyà we mà 'kòcé we èmǻnìn, wotswá 'fo nà èkò u à bẽ gún bè wòtsó nyi nà :**

Your friend is a good fighter and you are glad, but guard against the day that he may fight against you.

275. **Èyà yǐgbèci, yǐgbèci u yì o :**

The friend of a thief is a thief.

276. **Eyé áli 'gà, wun ǻzè nǻbǻbàngì :**

The witch of night becomes a fire-fly in the morning ( i.e., at night it takes very little to frighten some people ).

277. **Eyé ásí yìzè áde kperè :**

When the sky is black the world has a cover over it.

278. **Eyé dín 'tswa u cé làzìn à :**

The *new* moon is never in such a hurry that it appears in the morning ( i.e., take your time ). The new moon is

only visible for an hour or so after sunset.

279. **Eyé leyé wuṇ à lă wuṇ à :**  
The eye sees but cannot take away.
280. **Eyé n dana bè nyá 'o nyi :**  
Face to face.
281. **Eyé u leyé, u ge ga wuwo :**  
To see is better than to hear.
282. **Eyi ádá, èbo ádá, ndákó gbòyă  
n gă nyá u átsana :**  
The sun has set, tiredness has gone, and  
the juju-man says that he is now gett-  
ing warmed up to it. ( There is a time  
for everything. )
283. **Eyi wàrà gá pin 'dò, nínmĩ u yì  
tsátsáyí :**  
If a grain of corn falls in to the mud, the  
inside is still white.
284. **Ezà ádà u kpe à, wuṇ à gũṇ eya  
gútá ci bé kpe :**  
When a man becomes poor he does not  
realize it, and it will take three years  
for him to find it out.

285. Ezà à dǎ bè 'zàkó nyi, wuṇ à de 'nya 'zàkó :

The person attached to a wealthy man will always be receiving from him (i. e. the lesser depends upon the greater ).

286. Ezà áde tsùkùṇ, eṣì ko u nyí-kà à :

The man who carries a stick will not be bitten by a dog. ( Be prepared. )

287. Ezà ágbǎṇ u tá à :

A wise person will not talk about *his wisdom*.

288. Ezà à lele ké 'o, wuṇ à saḷe ké 'o :

If a person retires before you, he will awaken before you ( i.e., if you would finish early, begin early ).

289. Ezà gá le 'zì níní bè sòkógùṇci nyi, wuṇ à lǎ gwa tsùṇ kò :

For one living in a leper-town, it is better to close the fists *so as to appear to have no fingers*. ( Do as others do. )

290. Ezà gá le 'zì níní bè sòkógùṇci-

**nyi, wuṇ à sùṇ 'nà vùṇ nín-  
mǐ u, ebó u de 'bà u fé ke u  
nà :**

A person living in a leper-town had better scorch himself with fire that he may appear like the lepers. ( Same as above.)

**291. Eyé áśí wùrù ádǒkūṇ :**

When the sky is black there is plenty of shade. ( When trouble comes it doesn't come single-handed. )

**292. Ezà átsoba òkùṇ, wuṇ à tà èzùṇ  
gwakpa :**

If one gets too close to a pot he will get pot black on him. ( Keep away from evil. )

**293. Ezà áwũṅkpá dàgà 'zì bàbo a le  
u yé ezì ndoci bo à ; sunà u  
tsá à lo bo.**

A person is never so tall that he can be seen from one town to another, it is his name that will reach there.

**294. Ezà età gǎ, wasa u mǎ, wuṇ à  
lǎ 'gwa dà èmì 'wa bo à :**

Even though a man may boast that his

antidote for a snake bite is the best,  
he will not put his hand in a snake's  
hole *to prove it*.

295. Ezà fé dòkò 'tí o, u mà gwa bi-  
şe à :

A man on horseback cannot show the  
height of a fowl.

296. Ezà gà áná 'zà vǒ, u gá ètsú  
nuwọ́n bẹ́, u gǎ, wuń èla rǔn-  
gbǎ kpe u :

One who hates another would say, if that  
one were wading in water towards him,  
that he was raising a dust on him (i.e.,  
some people will find an excuse to  
make trouble ).

297. Ezà gá ègà, gǎ, u dà mǎngè o  
cín gòga, wo gǎ, kícitsǒ wo dà  
o, gàmǎ mǎngè dà bo tò nyá  
bàkómbàgi :

If one tells you that he has got into a pot  
and descended into a well, then ask  
him which pot it was, for there are  
many sizes, some like bottles ( i.e., allow  
for exaggeration ).



298. Ezà gá gǎ, gǎ, Ke ké mi gí lě à  
nyagbàṇnyi gò u bě o :

When a person says, "what is there that I have never eaten", envy caused him to say it.

299. Ezà gba maḥwòci gǎ, u de 'nya  
à, u gǎ wuṇ à dà gba ndǎcé ? :

If the follower of a butcher complains of not having enough meat, is it likely that he would follow a hunter ? (Be satisfied with what you have.)

300. Ezà lá tsu à, a gí u 'gún ? :

Do they divide a man's goods before he is dead ?

301. Ezà 'mì mi wuṇ à de 'kuṇ mi  
à sá wàńkó à, gǎmǎ u gǎ  
ágùṇ mi à :

If the people of my town are at war, I will not fear, for they will not fight against me (i.e., there is safety in friends).

302. Ezà na ága yěká na. u yé dìn  
dà evo 'bò à :

A very shewd person cannot be caught and put in a calabash.

303. **Ezà nà a wá nà cbà pìn wun à :**  
There is always room for one who is wanted.

304. **Ezà nà de emí à nà, wun gá èpo 'bò o :**  
The one who has no oil heats the oil cruise *to get all out.* (Necessity.)

305. **Ezà nà de èyà eya bàci à nà, wun à de nyá eya ǻnà à :**  
The man who had no friend last year, will not have one this year either (i.e., suspicion remains).

306. **Ezà nà de 'wó à nà, wun gá èwǻ gǻdà o :**  
The one who has no money wants the article divided. (Poverty cannot be hidden.)

307. **Ezà nà etí ètá nà, wun gá èwǻ 'ka o :**  
The one with a sore head is the one who wants a pad *for carrying a load* (i.e. it is the sick man who wants medicine).

308. Ezà nà èwǎ yìzè nà wuṇ à dzǒ-dzǒ à, ezà nà èwǎ èku nà wuṇ à dzǒdzǒ à :

The man who wants to gain this world won't play, and the one who wants to gain the next world won't play either.

309. Ezà nà èwǎ 'zà kǎmǎ u leyé nà u lo dzukóda :

If one wants to see a crowd let him go to the market place ( i.e., look for a thing in the proper place ).

310. Ezà nà èwǎ 'zà nà, wuṇ à de gùṇci 'á ya à :

When one wants followers he will not turn away even an invalid ( i.e, take what you can get ).

311. Ezà nana 'á mi wa 'kà :

This person singled me out as a tally nut.

312. Ezà nà nínmǐ u 'tìṇ kpógaṇ à :  
One does not cry when washing his own wound.

313. Ezà nà tú 'do nà, u gǎ, etí u sǎ à, 'zà nà sìyè cìṇ u lě nà, u gǎ, etí u ása ? :

If the one building the granary does not say that he is afraid *in case he should fall*, is the person on the ground likely to say that he is ? ( Do not worry over that which does not concern you. )

314. **Èzà nyá kpàkota, u dà bě kpàn-gwagi o :**

The conversation behind the door has come to the front of the house. ( Everything will out. )

315. **Ezà sa 'wò niní a gǽ, "Wuṇ ákà"; u gǽ wuṇ à sa bàci be à? :**

After throwing up a furrow and they say "It is not in line," is it right for a person to say that he will not throw up another ? ( Perseverance brings success. )

316. **Ezà típaci u womǽ yìzè à :**

A timid person does not enjoy the world.

317. **Ezà yígánci u lo kpàta u ciṇ 'ya bo à :**

A respected man will never go to the ferry-crossing and not get a boat across. ( Do good and you will receive good. )

318. **Ezà 'zà kàmà wuṇ ètsu dà yigí-  
dí bo à :**

A man with a large following, when he dies, will not be left in the sun ( i.e, do good during life and in death you will not be forgotten ).

319. **Ezì nà a kpe 'zà ye à nà, tsùkùn-  
gwasuṇ gāmá gā u :**

A walking stick is a bet or recommendation in a town than a messenger who is not known.

320. **Ezì nà gǎ, wuṇ à wǔṇ 'tsu à nà,  
gùlǔ à le 'zì gá o :**

The town that says that it will not obey the king will have vultures living there. (The breaking of the law means death.)

321. **Ezì nà we à lǎ 'wó lo nà, ewó  
gá wún síri wuṇ o :**

If you are to take money to another city, the securing of the money decides the time of your departare.

322. **Fini gǎ, wuṇ à nyanya nyá 'fè  
à, u de èdza nyá 'gwa u ? :**

The leaf said that it would not dance to



the wind, has it got a drummer of its own ? ( Make the best of what you have. )

323. 'Fo nà ezà fà 'wò wǎngi nà, wuṇ à gũṇ yě̀lè u 'fo gá à :

The day on which a man wears his best clothes he won't meet his father-in-law.

324. Gagagúgù, yǐgbèci zana wuṇ ácé 'wò 'gwa :

The thief that steals a fence mat cannot hide it up his sleeve.

325. Ga jìṇ mà, wuṇ gá yì cigbè ga kpe mà :

"Don't do it," is the best remedy for,  
"Let it not be known."

326. Ga jìṇ siáka bè dagba nàkà nyi mà, mǔsàri o :

Don't question the ceremonial cleanness of elephant meat : for it is impossible to bleed one.

327. Ga kún eṣì nyíkàṇkpiṇci yà mi mà :

Don't sell me a toothless dog. (Deal honestly.)

328. **Ga lwò ège nyá bagi mạ, bagi dé u de 'wó :**

Don't consider the goodness of a man just let the man have money.

329. **GàmǺná ázè 'già nǺkà u :**

Lying has become as blood to his body (i.e., part of his nature).

330. **GàmǺná tá gǺ 'tìn :**

A lie hurts more than a sore.

331. **GàmǺná wun èsǺ a ròbò à :**

A lie does not cause a person's throat to swell.

332. **Gànda núhún, egǺ nyá nín u gǺ nyá dê :**

What has not been said is more than what has been said (i.e., you have not heard all).

333. **GǺsikiya li 'gwa gǺ 'kò :**

Truth keeps the hands cleaner than soap.

334. **Gbàkó nusa bo a tun nyásǺ o :**

Into the hearts of old people they tip

rubbish (i.e., old people are compelled to listen to reports both good and evil).

335. **Gbangba álàkítì, eyé 'gunṣò egun éfé ci èzè dàkùn o :**

The builder's clay becomes an ant-hill before his eyes *because it dries up* ( i.e. it happened before his eyes ).

336. **Gbín a gà dǒkun, we a wo 'gà dǒkun :**

Make many enquiries if you would learn much.

337. **Gbínagàwǒgi, yégi zè a gà pá**

The one who is always asking questions is a brother to the one who answers saucily ( i.e., both are a nuisance ).

338. **Gbínà wǒ u gbínká à, àmǎ zùn-mà u tsá ásó à :**

One who always asks the way won't go astray, but he cannot hide where he is going.

339. **Gbingbiannia u gà ákun esì, u gà 'ǎ 'sì wu :**

If enough ticks get on a dog they will kill it ( i.e., don't overwork a person ).

340. **Gbínḡbiànḡniákú fokútsalé ! cìkà  
lá 'yé mà tsutsu, ebó u de 'bà  
u kpe bǒdáci ye :**

He pretended to be dead that he might  
know who were his friends. (Slyness.)

341. **Gbòḡgbò cegídí ! ewó wu 'zà gá  
tsùkùn :**

Money kills more people than a club.

342. **Giamá gà ánikín, zùḡyě ásuḡ Sò-  
kó :**

When a chameleon falls, God has been put  
to shame. ( The chameleon is so very  
cautious. )

343. **Gí n ci tsu, wuḡ ègbḡḡgà kútí à :**  
A fetish could not prevent a hungry  
person eating though to eat meant  
death.

344. **Gintara bè nyíkà nyi, a ècé 'fo  
suḡwùn :**

Even the tongue and the teeth quarrel  
now and then. (The best of friends fall  
out. )

345. **Gò gí u de o, u de gò jḡḡ à :**

“ Take and eat this ” she is always saying but they never say to her, take this and make food ” ( said of one who is always giving ).

346. **Gòrò gà àgàká nuwọ́n, kágǻ u zín  
bè nyiká nyi à, wuń à zín bè  
nyasá nyi :**

When a hook is a long time in the water, if it does't bring up a fish it will bring up weeds.

347. **Gò sụngwa, u yì gò gǻ à :**

Take and hold it does not mean take and eat it.

348. **Gò ye kùń, wuń èlugwa cènkafa  
de kpàrà à :**

Is is by beating the rice again and again that the husks are removed.

349. **Gùńci de yipa à, wuń à nà yèkò  
vǻ à :**

If a sick person cannot get hot water he will not refuse cold. ( Beggars cannot be choosers. )

350. **Gùńci le ekún yé ègògá, u ci jin  
yèbo Sòkó :**



A sick man saw a corpse going by and he thanked God *he was still alive*.

351. **Guṣe vunla mākunḍunnu, wun à dā bo, u yì bè dāsun nyi, u dā bo à, u yì bè dāsun nyi.**

A hyena's cave is to be feared whether he is in it or not.

352. **Jèbanci gbóká 'á dūkùn là, dūkùn gò u 'mi 'á po 'nà :**

The spurtle got strong and pierced the pot, the pot took hold of it and put it in the fire. (Out of the frying-pan into the fire.)

353. **Kágă a dabó à, a gá u ? :**

If there is no complaint, will there be a settlement ? (There must be a reason.)

354. **Kágă èdě we zo kókóta à, vùdùn-nù wun à zo 'già à :**

Unless your clothes are free from lice your finger nails will not be free from blood.

355. **Kágă efà bá à, wun à gāmá gā jèkùn :**

Even if the *efà* food is not sour, *which*

*is the way they like it, it is better than leavings.*

356. **Kágă egi tígí à, a lá u ? :**

If the child doesn't cry will it be carried ?  
( What is worth receiving is worth asking for. )

357. **Kágă enyà ta nuwọ̀n bo à, zùṅ-  
gbere à lo 'kpàṅ à :**

Unless there is something on the water  
the ants won't cross over ( i.e., there is  
a reason for everything ).

358. **Kágă Sòkó lá céndzú wu à, wuṅ  
à bẹ́ ázè yìkuṅnu dzúrú :**

If God does not destroy the green palm  
kernel, it will become a ripe one.

359. **Kágă tàṅkpóló ko a nyíkà à, a  
gà lă u dà tsàkà 'á dzǔ à :**

Even though a toad doesn't bite, it is not  
likely that one will put it in his trousers  
( i.e., there is no need to do every-  
thing ).

360. **Kágă tàṅkpóló ko a nyíkà à, wuṅ  
à po a yèkòyèkòyǐ :**

Even though the toad will not bite, it will

give one a chill *if he handles it* ( i.e., it will do one thing or the other ).

361. **Kágbó nyá bàbò, wuṇ gá yì 'gbạ o :**

The strength of the water-bottle is in the cord *used in carrying it*. ( " The chain is no stronger than its weakest link. " )

362. **Kágbóci gà 'á suṇ 'o 'gwa, kágǻ wo mǻtsǻ à, wuṇ 'á wo le 'kpá :**

If a strong man takes hold of you and you do not laugh, he will jerk your arm out ( i.e., it isn't policy to show ill feelings towards a superior ).

363. **Kágbóci gúbà a du konkòrò u géna à :**

Two men in authority cannot *agree long enough* to cook a mangel.

364. **Kágbóci lágwasuṇ 'nya, bòlanci lá gwa kpé :**

When a strong man has hold of a thing, the weak man lets go. ( Might is right.

365. **Kágbóci pa kàrà nínmǻ wuṇ à :**

A strong man never makes up a load for himself *equal to his strength*.

366. **Kákùn nà eka tun 'o bìcí nà, kángá wo gǎ, we à dà 'dà o :**

After a thorn has pierced your foot then you put on sandals. ( Cp. " Lock the stable door after the horse has been stolen." )

367. **Kàlànpà wọn rógó, u jin 'vùn à :**

The trap caught a stone, not meat ( i.e., there is no profit in it ).

368. **Ka mi jin bingi yà 'zà kpátá, mi jin bingi yà we yi à :**

Even though I am a gnat to every one else, I am not one to you. ( Said by one in authority when despised by some one under him. )

369. **Kápa kápa a gí màşê o, tatacin à jin a 'mi dzwàgwà :**

The way to eat *màşê* is to nibble around the edge, if you bite into the centre it will leave your mouth greasy. ( There is a right and a wrong way. )

370. **Kàrà ázá 'zà, èka ge etí u bo à :**

If a load is too heavy, then the pad has  
not been placed on the head properly.

371. **Kàrà fókó u lǒ 'zà à, àmâ wun-  
èpà u zò :**

A light load will not tire one, but it looks  
unwieldly.

372. **Kàrà nyá gbă gúwo, wun ácé 'wò  
'gwa :**

A load of twenty thousand coweries is too  
big for a sleeve.

373. **Kàsà nà ba gbàngbă dà nà, wun-  
tsó dà bè hankàli u nyi :**

The crocodile stalking the duck finds that  
it is also watching him.

374. **Katambà wónçin lá gbodonjì  
gbàyě à :**

The large porch does not despise the clay  
pit *from whence it was dug*.

375. **Kata nà de gbètí à nà, sàsà ban-  
za :**

A roof without the pointed top is not  
pretty.

376. **Kata nà wo gà 'ă yà ega çin à**



**nà, ga lugwa u lo bo dà yǎyé  
mà :**

The room that you do not intend to give  
to the stranger do not let him lounge  
about in it.

- 377. Kata wasa Sòkó, ezà nà gǎ wuṇ  
à zùṇ u nà, wuṇ à tsu bè lèn-  
ze nyi há 'sín o :**

The one who attempts to thatch the house  
that God has predestined to remain  
unthatched, will die with his scythe in  
his belt. ( God's plans cannot be al-  
tered. )

- 378. Ka wọṇgi o, wuṇ ègbǐṇ nuwọṇ :**  
Even the darter bird is drowned *sometimes*.  
( Cp. Accidents will happen. ” )

- 379. Kàṇagi yífùrù ta ekpǎṇ o, dàdà  
u gba o :**

The monkey that leaps up on to the buck-  
et is only following the actions of his  
parents.

- 380. Ke èbo we bè ejè gǐ nyi nyá èmì  
ndǎeşí nyi o ? :**

What makes you tired of eating porridge

in *ndǎeši's* home (i.e., where one is well fed will he complain)?

381. **Ke ké bìcí gútwani o ?:**

How is it that you have only nine toes ?  
( This is said of one who has spent all his money. )

382. **Kendò nà cecengi yì nà ácingǎ nuwọ̀n yì o :**

According to the size of the blister, so is the amount of water (i.e., things are just as they appear ).

383. **Kendò nà dzǔngi tso 'zà nà, ácin u bó a 'kpá o :**

In just so much as the small entrance is a short way out, so does it skin the back ( i.e., you gain in one and loose in another ).

384. **Kendò nà sùnsúnnú yébo bàtà nà, bàtà áma nuwọ̀n :**

Even though the swamp-grass likes the swamp, the swamp becomes too deep for it *and kills it*.

385. **Kendò nà wo sá bùkàta nà, ácin we à wò wuọ̀n o :**

Just as you have made your arrangements,  
so will you have to follow them out.

386. **Kiátiákiátiá gǺ, wuṇ à lǺ kàrà  
ràkuṇ :**

The donkey said that he would carry a  
camel's load. ( Don't brag. )

387. **Kínkèrè tuṇ tákuṇ ? :**

Do scorpions sting stones ? ( Cp. " You are  
spending your strength for nought.. " )

388. **Kínkèrè wuṇ ètuṇ 'tí à :**

Scorpions do not sting people on the head.

389. **Kókó só mi à, mi à só kókó ? :**

Since the wart has not hidden itself for  
me, will I hide it ? ( Expect others to  
treat you as you treat them. )

390. **Kókó, u kuṇ 'nya na u kú na à :**

A growth on a thing is never as big as  
the thing itself.

391. **Kókó zùṇmǺ tacìṇ, eyé le u yé à,  
egwa mǺ tuṇ bo à :**

The wart on the centre of the back cannot  
be seen with the eye, nor reached with  
the hand.

392. **Kpákó gạ 'wó 'ši :**

Two hundred is more than twenty (i.e., there is no comparison ).

393. **Kpákó kùṅkwàṅ kpákó, kpákó wara kpákó :**

Two hundred strung cowries are two hundred, and two hundred loose cowries are two hundred ( i.e., a king is a king ).

394. **Kpàṅkàṅà u wu 'gi à, egwa u bà wuṅ o :**

Dangerous play does not kill a child but it may break his arm.

395. **Kpankòrò bìsà, enà gá tun bo, wuṅ à sunzùnyě :**

When fire reaches a node on the *bìsà* grass it becomes *ashamed and burns slower* ( One's progress is impeded in a difficult place. )

396. **Kpàṅkotìbù ! nuwọṅ fé mǹgè o zǎ à :**

Water standing in a pot will never rise.

397. **Kpára kpára kà tsutsu à, sònǔ sònǔ wuṅ èkà yìzè le à :**

Always being in a hurry does not hinder death, neither does going slowly hinder living.

398. **Kpárá sókùn u yì o, u dà nîn bo u ma dà dê bo :**

He is a beam in a wall being both inside and outside. ( This is said of one who understands both sides of the case. )

399. **“’Kú bè làzìn nyi,” u de ’wùn à, àmâ bambè nyá gbògì nyi :**

“Good morning”, does not cause offence except in the case of the baboon *for traps are set for them.*

400. **Kúkpáká fé nínmǐ tsúkùn ó, gǎ, wun èye tsúkùn de.**

A tortoise in a bone says that it has more bones inside.

401. **Kúkpáká wun ètígí à, àmâ wun èbayé :**

The tortoise does not cry but it blinks ( i.e., get as near to the original as possible ).

402. **Kúkúndùkú kàmadùkú ! zukùn**



**na a nù yàbà na, wuṇ gá a nù yakági o :**

The hoe that is used to hoe bananas is also used to hoe red peppers ( i.e., both had the same opportunity ).

403. **Kútí na ezà kpeye na, wuṇ à nyi wuṇ à :**

One will not defame the juju he believes in. ( Don't be two-faced. )

404. **Kútízì wuṇ èwu wòcèci à :**

To threaten in the name of a juju will not kill a trader ( i.e., some things are proof against juju ).

405. **Láfiyà èlă Gǒyì fín 'ge à :**

It is not good will that compels the Fulah to drink beer.

406. **Lá 'ga sá 'mì 'á èmitsǒ dà gbà-tà o :**

To bring a stranger in is to put the host in debt.

407. **Lá n gason wũncìṇ ge ga lá m batà :**

To trouble me is better than to forget me.

408. Lá 'nya wǔ 'zà, lá u da gí re be  
wǔncìn jìn nyabótá à :

To show a person something, and then eat  
it, is not stinginess.

409. Lá 'yé wǔ cigbàṅ kánsáná, fum-  
fúró gò kîṇì :

While waiting for a dried up tree to fall,  
a green one falls instead (i.e., often  
while expecting the death of an aged  
person, we learn that one in the prime  
of life has died ).

410. Lèkenlèke nà lá nínmǐ u dà nà-  
kó kà nà :

The cattle egret sets itself at herding cattle.  
( Said of one who works when not  
asked to. )

411. Lěngòjìn ebó èkuṇni o, wuṇ èkuṇ  
dàdà mi à :

The apprentice will soon get tired but the  
master will not. ( Everyone to his  
trade. )

412. Lúkóngi gǎ, eyé bo u kpe tákùṇ-  
céci ye o, kácìn à, ezà wǎngi  
kà à :

The dove says that by the *expression in the eye* he knows a stone-thrower, otherwise a man is not bent over.

413. **Lùkóngi gúbà a ènyă dòzì fiņzo bo à :**

Two doves will never drive one another away from a threshing floor (i.e., why quarrel when there is enough for all and to spare ).

414. **Lùkóngi tá 'gbán n ta 'gbán ma :**

The dove told of his wisdom so I told of mine (i.e., meet him on his own ground ).

415. **Lulu te à, a fiņ wuņ à :**

If the thread does not break there will be no need to join it.

416. **Lulu yí suņ re, biyé à da yavuņ à :**

As long as there is cotton growing there will be no need to go naked (i.e., if it can be had we will have it ).

417. **Mađa gá ègùņ 'zà, a kiņ láya gổ wuņ à :**

When a person is hungry they dont' make

a charm *to prevent hunger* and hang it on him (i.e., use common sense).

418. **Mạḍagùnci u kpe 'jè ásámù ye à:**

A hungry person does not know poisoned food.

419. **Màkuṇḍuṇnu ègĩ 'gó à, sáyí nàkà:**

The hyena does not eat grass but meat (i.e., give a serviceable gift).

420. **Màkuṇḍuṇnu gá èfín nuwọ́n, ẹ̀sì-gi à de ? :**

While the hyena is drinking water will the dog get any ?

421. **Màkuṇḍuṇnu gắ, u wo 'mi ndă u mạ wo nyă nnă, egi nà u tá gwa gò nà, u de lefi à:**

The hyena said that he heard the father and also the mother say *that they would give the bad child to a hyena*, then for putting forth his paw and taking the child, he was not to blame.

422. **Mạnăfiki nyă kạnạngũn, gwakpa bo u dạ o :**

The hypocrisy of the drum is in the drum-

mer's elbow ( i.e., put the blame in the right place ).

423. **Mạnááwoci wuṇ gá èbe 'zìsa nyi o :**

An ungrateful person causes others to be ashamed.

424. **Mạná munu, yìsa fà n gwa dà 'fú o :**

It is a sweet kindness when the food falls out of the hand into honey.

425. **Mạn nà de fùla dàra à nà, u gǻ, "Enyà gá èlè a 'tí :"**

The priest who has not got a red Fez cap says, " That thing makes the head itch. " ( The fox and the grapes. )

426. **"Mi à lo 'zì, mi à lo zì, " wuṇ gá èlǻ 'zì lokpá o :**

"I am going, I am going, " that is what makes the journey so long.

427. **"Mi de kú-kú=kú= kú, " Mi de kú-kpáká :**

"I have found a tor-tor-tor-tor, " "I have found a tortoise ". ( Do not hesitate or some one will get ahead of you. )



428. **Mi de 'wó ení nyína à, wũncìn  
mà à kà mi gbă nyi de 'sun à :**

I haven't got a cowry to-day, but that  
does not hinder me from having two  
thousand to-morrow.

429. **"Mi le 'zì gāká," wun ágbà egi  
nà a mà ezì gá o nà :**

"I have lived in that town a long time,"  
does not make me equal to the child  
who was born there.

430. **Misun èlo 'dzǒ lo, eyé bo egà  
dà o :**

The mouth laughs it off, but the trouble  
can be seen in the eye.

431. **Misun nà bè yíkò nà, wun à zì  
ení nyi kó à :**

The mouth that whistles will not refuse  
to sing ( i.e., some things go in pairs ).

432. **Mita dzukó wun à wu cigbàn à :**

The market noise will never kill a tree.

433. **Mi tánya mi tsu à, goró zì 'mí? :**

I was sick but did not die, should the un-  
dertakers feel badly ?

434. **Mi tú u yé hárí eyé átú 'wó ení :**

I waited for him until my eye became a  
cowry shell (i.e., formed a cataract ).

435. **'M bo biṣe kuṇ kàrà à, wuṇ átun  
látí, u gà ázè kàrà 'tí :**

To carry a fowl about at home is not a  
load, but by the time one reaches the  
farm, it has become a head load ( i.e.,  
it may not amount to much at first,  
but it will later on ).

436. **Mmà dèdè wuṇ gá èkún mǺgi o,  
àmǺ mǺgi nǺ wónyè nǺ, lá  
mmà kún :**

It was a bad uncle that sold his nephew,  
but if the nephew is smart he will sell  
his uncle.

437. **NǺkǺ áwo, ezun wo gǺ u :**

If the meat in the oven is dry then the  
oven is dryer.

438. **NǺmpǺ kukù u wón 'nǺ 'mì  
bo à :**

A leopard is never too old to catch goats.

439. **NǺncé gà ámǺ, zùnyě áli tanci :**

If the poison is good then the bow need not be ashamed.

440. **Nǎkó ágbǐn o, a wá u tò 'do-  
gbà :**

When a cow is lost they will search for it even under the granary (i.e., when seeking spare no trouble).

441. **Nǎkó èdǎjǐn yà bàtà à :**

The cattle don't thank the meadow.  
(Often we are not thankful for the daily blessings.)

442. **Nǎkó lo ègǐ kpàkùnǎmǎ fédùn à :**

When a cow goes to pasture her hide is not left behind.

443. **Ndǎkpági gǎ a gba 'gà nugùn-  
ci :**

The tortoise says that they ought to keep to the first agreement.

444. **Ndǎ 'mì le, u tígí mǎḍa à :**

The head of the house will never cry because of hunger. (Do not tell your troubles abroad.)

445. **Ndǎ 'zà gá èzǔn 'gbà, egi otsó u**

**fé u zũn gǒke :**

If the father is working that hard that he is breaking an axe, then the son will be breaking a hatchet.

446. **Nínmĩ enyatsuci o, áciṇ a de 'nya bè ráyi nyi o ; tò nínmĩ enya bè ráyi nyi bo, a de enyatsuci o :**

Among dead things will be found something with life ; and among the living things are the dead. ( There is some good in the worst, and some bad in the best of us. )

447. **Nĩn gà áfu 'zà, jèkùṇ yì 'lĩ o :**

When a person is full, what remains bears witness to it.

448. **Níniní bìcì wa 'gun bo, tàṅkpóló tsá, gǎ, wuṇ à wa gúbàbà, u ci ákpè pàrà ta bo :**

One foot at a time is the way to get out of the mud, but the frog said that he would get both out at once, and landed over on his back.

449. **Nnǎkó ègà, gǎ, “ Gò 'mí lá dà 'zo**

**gĩ,” wotsó à gà, gǻ, “Gò ’zo lá  
dạ emí gĩ.”**

If the old lady is always saying “Here is some oil to put in the beans,” you ought sometimes to say “Here are some beans to put in the oil.

**450. Nnǻ niní mǻ biṣe, ’zawũṇ à yì  
títí :**

One hen hatched the chicken but they will serve different purposes.

**451. Nukpayì gúbà a èlǻmitú dòzì ban-  
za à :**

Two grey beards do not follow one another for nothing.

**452. Nunfù ge a ’á ka ’ga à :**

If the farmland is good they will not give it to a stranger.

**453. Nusa dạ ’bà o enyà nyi à, áamá  
a lá egwa ’bà ’nà dìṇ a wa :**

When an old person is near by nothing will be spoiled, but exception must be made in the case of fire.

**454. Nusa gà ábici nyá tsutsu, dzá-  
kàngi à gĩkiṇni ciṇ u lě :**



The old man runs away from death, but the child stands and looks at it.

455. **Nusa tùtuntí u yì o, ezà ndo-ndò èku 'bà dà ya kpe u :**

An old man is a dumping ground, everybody throws sweepings on him (i.e., everyone tells him their troubles).

456. **Nuwọn áǹǹlọ, zèmpà à de fín :**

Even if water is scarce, the threshold will have enough to drink (i.e., it will get the dish water).

457. **Nuwọn èdǎyěnú bá à :**

Water does not become sour.

458. **Nuwọn èwo 'mi kara bo à :**

The water never dries up where the crab lives. (Said of one who always has plenty.)

459. **Nuwọn gà áwo, tsùrù gà áǹǹgwa àǹǹ bambè tsùrù Mǹmǹgi nyi :**

When the river dries up the falls also dry up, but not the falls of Mǹmǹgi. (This river never dries up.)

460. **Nuwọn nà èjè nà wun à bo à, u mǹ à li 'fo fá à :**

Running water never gets tired, nor does it stop for a day's rest.

461. Nuwọn nà sé bàbò à nà, wuṇ gá èbe dùkú nyi o :

It is the water that doesn't fill the pot, that makes the most noise.

462. Nuwọn nyá 'wó ení, bè nyá 'wó 'ši nyi, bőkùṇ níní u yì o :

One cowry's worth of water, or twenty cowries' worth is all the same color.

463. Nyagbàṇ kìn ba, u jìn eli kìn ba à :

The body prostrated on the ground is no sure proof of humility.

464. Nyagbàṇ nà efè èsun ci 'á cigbàṇ lè ya dà nuwọn o nà, nyagbàṇ gá ma nuwọn sun u ci u jè dà lo :

The same anger which caused the wind to rip a branch off a tree and cast it into the water, also caused the water to drift it down the river.

465. 'Nyá nà a lá ta yìzè nà, wuṇ gá a gà 'ă nà u kìn o :

That which was used to make the world  
will also be used to destroy it.

466. 'Nya na ezà à gǐ na, wun gá u  
ye 'na u dà o :

One pokes the fire that is under his own  
food (i.e., attend to your own affairs.)

467. 'Nya na gá mǎ na, wun gá sì  
'nya bi tí o :

That which is extra good is a forerunner  
of something bad.

468. 'Nya na mǎ misun 'o bo na, wun  
à jìn gbàkó 'o 'gùn, tò 'nya na  
lu misun 'o bo na, wun à jìn  
gbàkó 'o ànfani :

Whatever is sweet in the mouth will be  
bitter in the stomach, and whatever is  
bitter in the mouth will be sweet in the  
stomach.

469. 'Nya na mǎ só na, u sundà 'nya  
na mǎ 'bà wà na :

A good hider is afraid of a good finder.

470. 'Nya na sàká na, u bé tsún 'nya  
na le 'gó na tsún :

Whatever rises early will come and find

that which slept in the grass, ( Cp. The early bird catches the worm ).

471. 'Nyà nà tun Rúbu nà, wun à gbà Bìdǒ à :

What has reached Rúbu will not miss Bìdǒ. ( It will not be overlooked. )

472. 'Nyà nà 'zà dzò nà, wun gá wun èmǻ o :

What a man sows that shall he also reap.

473. Nyankpa fú ya u kà tswaci ázì-ki nyi jìñ à :

Flying sparks do not hinder the blacksmith in his work.

474. Nyantsǒ u le nyá u yé, u gǻ, u le ènyà yé à :

The owner gazing upon his belongings would not say that he saw something evil.

475. Nyiká, wun èzà 'ni à : a ècé 'fo ká wuntsó gǻ :

There is never too much fish in the sauce, it is only occasionally that one can get fish to eat. ( There is never too much of a good thing. )

476. Nyimi dèdè gāmá gá 'mì wasa  
wun à gūn 'nà dà 'm 'bo :

A bad wife is better than an empty house  
for she will make a fire in it.

477. Nyína yì yìzè, èsun yì èku :

To-day is this world, to-morrow is the  
next.

478. Nyizàgi gá ále kútí yé, u gá 'á  
'yé pín :

If a woman looks at a juju she will have  
to wipe her eyes.

479. Pínpin donci wun èlà donci à,  
'bà nà wo le u yé nà, bagá we  
à lu u gwa o :

Rolling a mortar will not break it, there-  
fore take it back to the place where you  
got it from (i.e., return what you bor-  
row).

480. Ràkun ègí 'kà, kiátiákiátiá u yé-  
gá, 'nyà nà dá nà :

The camel was eating thorns and the don-  
key thought they were soft. (Said  
when one imitates another.)



481. **Ròbo nyá èdă wun èzĩn kìn  
nyi à :**

Food for bats is not found on the ground.

482. **Ròbo tànkpóló gun 'fìn à :**

The toad's food is not found up off the ground. ( God will place nor blessings within our reach. )

483. **Rògònkpe, ebó zùnmà u gò o, u  
ma ʃìdzòʃì, yitsó tsá èlă u gò-  
zùnmà o :**

Remorse comes to warn us of after results so it is really a forerunner, but we take it and place it behind.

484. **Sàṇàgi wun gá ètè yèkó nyá jì-  
ka a :**

A small bag closes the mouth of a large bale.

485. **Sàṅgi u tun bà 'li à, nàkà à ke  
u bá :**

The birch rod doesn't reach the character but the body will make the connection.

486. **Sàngì yèkó wuṇ èdìn 'zà ení gbăugi a:**

The switch-grass by the roadside does not strike one person only.

487. **Sòkó bò 'fo, ndă 'á 'yé nŭ wuṇ à bò ndă otsó, ke wuṇ à jìn o:**

God took away a life and father was sad, if God had taken father what could the have done.

488. **"Sòkó dé," Kiadia gba Gǒyì :**

"God knows," was the answer that the Kiadia people made to the Fulahs *when asked if they would acknowledge the Fulah regime* (i.e., don't commit yourself).

489. **Sòkó èdĩnyé à :**

God is in no hurry.

490. **Sòkó jìn 'nyà fi bàbòkó o yà we, u mà jìn fi bingi o yà mi; kágă wo tswá bingi mi à, mi à bě lá bàbòkó nyá wotsó là ya :**

God gave you a large calabash full of

blessings, and he gave me a small one ;  
if you are not careful with my small  
calabash, I will break your big one.

491. **Sòkó kpe kendò nà u jịn kàba bè  
zùnyě u nyi nà :**

God knew how to hide the shame ( naked-  
ness ) of the maize with the husks.

492. **Sòkó kùn, swàfà mánìn :**

When it thunders the child in pawn is  
glad *it is going to rain and he won't  
have to work on the farm.* ( Cp. It is an  
ill wind that blows no one any good. )

493. **Sòkó nà sá 'mi nà wun à tè wun  
à :**

God who made the mouth will not close it  
up. ( Cp. The Lord will provide. )

494. **Sòkó yà a 'nya u sazi à, yìzèci  
wun à yà 'o 'nya, wun à sa  
'o zì :**

God gives and does not remind us con-  
tinually of it; the world gives and con-  
stantly reminds us.

495. **Sòkó yà kurangi o, kácìn à, enà  
latí èta 'zà à :**

God gave the red deer its color ; deer do not use red cam wood.

496. **Sòkó u le gara yé ke u wọnćin nà, u ci lá zùnyě yà kájì :**

God saw that the white-ant hill was large, so he gave favor to the small one.

497. **Şiáko dùnműdùn kánádzá ! a tun dzákàn 'jè gí nà, a tun u 'kpa cé à :**

A child is sent home for its meal not to go and spin a top.

498. **Şiríya dá nyá 'zà gbakó u jín 'nyaba à, kámi nà u de yìzè nà, áćin wun èjín o :**

For an old man to wear a fancy cord is not a sign of pride, for when he was in his prime that is how he dressed.

499. **Sunà zà yì dzămi wun o, àmă nyă yìgbèci yì kayimi :**

A man's name is his bridle, *he stops when called* ; but a thief's is his spur, *he runs when called*.

500. **Súnşún kpátá u bè binákún :**

To remain quiet is the same as being angry.  
( Be sociable.)

501. **Sũsũmàrì! èdě sunsùnci wun  
èwo 'cìn à :**

A poor man's cloth never smells of dye  
( i.e., he cannot afford it ).

502. **Swàfà à dà bo mi à gò 'wó, u dà  
bo à mi à gò 'wó :**

If I have to take pawn I will get my mo-  
ney, and if I do not get pawn I will  
get my money.

503. **Tá gwa ngò 'kún sókùn, ekún  
otsó gò 'zà lě :**

Stretch out your hand and help lift the  
corpse over the wall, for the corpse has  
lifted others over.

504. **Tákotalábí! ebe bạ tábà à :**

The red monkey does not break down the  
tobacco plant.

505. **Tákùn na ènyi nyankpa 'mi na,  
wun gá a lá da u tá re o :**

The stone that bent the edge of the iron  
is used to straighten it out again.



506. **Tákùṇ na pìṇ gwa na, wuṇ áfo  
gwa tsokòwǒngi :**

The stone that is too large for the hand  
will not be used in a guessing game.  
( You are not included. )

507. **Tàṅkpóló ta tsúkùṇ, eṣì wọṇ u  
gò 'wó :**

The toad was picking a bone, and the dog  
caught him and made him pay a fine  
( i.e., let everyone keep to his own ).

508. **Tàre bè ezà nyi, ezà ájìṇ u gá-  
gwa o :**

By the help of another one gains freedom.

509. **Tàrùbà bè 'yě̀nà nyi, kící we à  
lǎ o :**

Which do you chose, weak sight or total  
blindness ?

510. **Tà-'zà-tà'tí-a-gi, na de zògùṇ gú-  
bà à, ci gǎ wuṇ à yǎyé zèmpà  
o na :**

A person having only one mat deceives  
himself when he says he will sleep  
outside ( i.e., if it rains his mat will  
get wet and he has no other ).

511. **Téténgi egwa lè cigbàṇ ba o, nà-  
kà ci jìṇ àsára :**

By just a very little did the arm miss the  
the tree, and thus prevented the body  
from misfortune.

512. **Tílè de ebe ci èkún 'kó o :**

Necessity causes the monkey to sell shea-  
butter fruit. ( It is his food. )

513. **Tílè lá kàṇagi mǔ yaká o :**

Compulsion makes the monkey eat red-pep-  
per. ( Hunger is good sauce. )

514. **Tílè, tílè, Mǎmà Kòlǒ nu 'gbè :**

It was only by force that Mǎmà Kòlǒ went  
to the hoeing gathering ( i. e. he was  
compelled to work ).

515. **Tílè wuṇ èciṇ dùṇfé 'bà bo à :**

Force will never be without a place to sit  
down.

516. **Títĩmàtì ! biyé sìdzò 'zà à :**

To walk backwards is not the correct way.

517. **Tò yerengi tò gòdò, elúgi gúbà  
zì kpáta o :**

A humming bird and a pelican, two birds

in the clearing (i.e., life is life however small the body).

518. **Tsòba wuṇ gá èbe yěgbà nyi o :**  
Familiarity breeds contempt.

519. **Tsóci 'zà gá ápìṇ 'gbǻṇ, wuzì  
wuṇ ápìṇ dzũṅgi o :**

If the master cannot squeeze in at the main entrance, the slave will be unable to enter the back gate.

520. **Tsùkùṇ kǻkò, wuṇ gá a sũṅwa  
a ci wa na tá na :**

They use a crooked stick to get out a straight one (i.e., use what is at hand).

521. **Tsùkùṇ na a cé mǻkuṇduṇnu  
na, ebà átiṇ a ci à lǻ wuṇ o :**

The stick that was thrown at the hyena *during the night*, will not be brought back till the morning.

522. **Tsutá gbàgbà, u ma yá :**

Pepper is small but it smarts.

523. **Tsutsu, èmitsò u yì o, u jìṇ 'ga  
à, àmá 'fo na wuṇ à bě na,  
wuṇ ázè 'ga yà yì 'fo gá :**

Daeth is the owner of the house and is no

stranger, but when it comes, it will be a stranger to us that day.

524. **Tsutsu gò nusa nyi, u gò dzákàngi nyi à :**

Death becomes the old ; it does not become the young.

525. **Tsutsu lakoro, dzákàngi à fe wuṇ à :**

If death were to blossom, a child should not pluck it.

526. **Tukpa mi ádzwa fini :**

My ear has begun to sprout leaves. ( Said after one has been listening for a long time. )

527. **Tukpa èwo 'gà gúbà à :**

The ear doesn't hear two words *at once*.

528. **Tukpapa u lugwa tukpa átsu à :**

Contant reminding does not allow the ear to die ( i.e., to forget ).

529. **Tunci ndă a tà o, a tà ndă à :**

They may deceive the father's messenger, but they cannot deceive the father.

530. U da Tùm bo à, u ma da Tùm bo à :

He is neither at Tùm nor at Tùm (i.e., he is on the fence).

531. U fín nuwọn na sì na à, sáyí nuwọn na ávun na :

He does not drink water that has settled, but water that is riled (i.e., he likes to be contrary).

532. U gà ávò, wun à bě mwòtswá :

If it goes bad it will smell.

533. U gǎ wun à gǐ mǎnǐ à, àmá wun ègǐ romagi u :

He says that he will not eat caterpillars, but he drinks the soup of them.

534. U lá u fù nuwọn, u ma lá u gbo zùnmà :

He gave him a bath and then rubbed his back (i.e., he was well treated).

535. Vonkpára wun à kà sòkógbà à :

A potsherd cannot stop an aerolite.

536. Vùdùnnù yì èrǐ 'cìn o :

The finger-nails are a proof of the goodness of the indigo dye.



537. **We áfédùn ge we à nàkìn ge:**  
If you sit down well you will rise up well.  
( Do good in this life and you will not  
be ashamed in the next. )
538. **We à gǎ, gǎ, a ga gbá 'o mà,  
ga lugwa a tso 'o mà :**  
If you do not wish to be dragged along,  
why don't allow them to overtake you.  
( Keep away from trouble. )
539. **We ákpe gǎ ecipeci má, wo pa  
kân lě :**  
If you know that roasted yams are sweet  
then you had charge of a farm once.
540. **We à li 'nà dà dzufá? :**  
Will you put fire in your pocket ?
541. **We ásó 'gùn, we à bě ásó tsú :**  
If you are able to hide sickness you may  
also be able to hide death ( i.e., one  
may become efficient ).
542. **We gá gǎ gǎ, egi u ga ko 'yì ya  
mà, egi gá wun à mǎ 'nunù à :**  
If you say that the lad must not hoe down  
any corn, he will not make a good  
farmer.

( Cp. Experience is the best teacher.)

543. **We gá gà gǎ, nuwọn nyá 'zà  
wun à gbịn à, nyá wotsó à tí  
sonyí mà à :**

If you say, that the water another person put on, will not boil, then your own will not steam either. ( Do not entertain unkind thoughts. )

544. **We gá pa 'gbàn nà wo gà áfé  
cínwọn nà, bòngi we à de fe o :**

If you make a pruning stick thinking to pluck honour, yuu will pluck immature fruit [ dishonour ] ( i.e., greatness is not easily obtained ).

545. **Wo dá bişe lo 'bà nīn, wo gá à  
zīn gūlū we à dǎ zīn o :**

If you enter a city carrying a fowl you will come out carrying a vulture ( i.e., food is scarce in a city ).

546. **Wo ènì wo mà ènyà :**

You are drumming and also dancing ( i.e., doing two things at a time ).

547. **Wo gà ádàdà tsu, we à dàdà  
zīn 'zà :**

The sooner you die the sooner you will return in another person (i.e., your name will be given to the next child born in the family ).

548. **Wo gà ágò 'tsú gwa dàngi o, wo lá nyakungbára wu ci yíta u bo :**

If you intend to take a rat from a cat you had better kill a lizard and place it in front of her.

549. **Wo gà 'ă kútí tú 'nya, lá 'yé be u dā re :**

When you place a juju on anything put your eye on it also (i.e., do not trust in uncertainties ).

550. **Wo gá à lă dùkùn sakùn, wo ke u kà :**

If you are going to pick up a broken pot, put your hands around it.

551. **Wo gá bò jèkpe yà ràkpe wo lá u kpérí :**

If you make a dish of porridge without sauce for an ignorant nan, you had better tell him what to do with it (i.e.,

it is necessary to explain the simplest things to some people).

552. **Wo gá de tanzàri nà wo gà 'ă  
dà enà 'gó nà, lá dà enà 'mì :**

If you have any antimony to blacken the eyelashes of wild animals, put it on the eyes of domestic ones first. (Cp. Charity begins at home.)

553. **Wo gá èjin siri gǎ we à lo 'zì,  
wo wún 'zà o, àmā kámi nà  
wo gá dzùn nà, ezà wún we  
yì o:**

While you are preparing to go on a journey, you own the journey, but after you have started, the journey owns you.

554. **Wo gá gà gǎ, we à tá lě, elúgi gà  
'ă 'yì gǐ :**

If you are going to talk about olden times the birds will eat your corn (i.e., pay attention to your work).

555. **Wo gá gun langbà, langbà à tun  
'o 'kà :**

If you climb a *langbà* tree, the thorns will prick you.

556. **Wo gá jịn “Mgbá” wo ba mgbá yé :**

If you say “Isn’t that so?” you had better give the wink with it.

557. **Wo gá le nusa yé èbici, kágǺ wun ènyǺ ’nyǺ à, àfè enyǺ ènyǺ u:**

If you see an old man running, he is either chasing something, or being chased.

558. **Wə gá le nuwon ’fú yà ’zà gǺ, u fín, u ci jịn yèbo à, wo le nyǺ tsulá yà u dégi :**

If you mix a drink of honey and water for a person, and he is not thankful, then mix some *tsulá* for him. (The *tsulá* is very bitter. )

559. **Wo gá lo gbàtǺtsúnzì we ci dà lǺ nnǺ nyǺ ewó wòn, ze à bě wò gbàtǺ o ?**

If you go for the payment of a debt and seize the things by which they work



and trade, how can they then pay the debt ?:

560. **Wo gá lo 'mì nnǺ 'o, we áśá èmì nnǺgi o:**

When you are calling on your first-aunt call on your second-aunt also.

561. **Wo gá mạ 'gi dèdè, tílè 'o de; ndǺ dèdè gà 'Ǻ wo mạ, tílè lá wo de:**

If you have a bad child you are unfortunate, if you have a bad father you, are unfortunate (i.e., there is no help).

562. **Wo gá sì tswata ká ndondò dé, enǺ à bẻ tịn dạ 'o 'nya:**

If you loiter about the blacksmith's shop all the time, a spark will fly and set fire to your clothes.

563. **Wo gǺ, we à tun giwóngiwo tun à, wotsó à de 'wó gĩ à:**

If you say that you will not send a messenger who withholds part of the money, then you will not receive any, for is the kind who can extort money for you.

564. **Wo gá yà gùnci cigbè, wo lugwa egùn u lo u nîn bédzò, ebó u de 'bà u kpe kunḡun nyá ci-gbè ye :**

If you intend to give a sick man medicine let him get very ill first, so that he may see the benefit of your medicine.

565. **Wo gbódzú sá 'nyà gbàgbà, cé gwa 'á ya dà ba gbàn gá :**

You thought you were shrewd when you cut the food into small pieces, but the one, who handles it and puts it back again, (i.e., does not buy ) is more shrewd.

566. **Wo gún 'zà wo sá à, we águn langbàláci, wun à ba 'o ba à, wo gà ásá :**

If when passing another you do not turn to the side ; you will, whether it pleases you or not, when you meet a person carying thorns.

567. **Wo lá mi da gbàn dà áfá 'dě, we ci gá we à bē 'ǎ 'dě dzũ mi èfogi o :**

You took me to the market place and stripped me of my clothing, and now you say you will reclothe me up a lane (i.e. as the punishment was public so ought the reparation to be ).

568. **Wo nà gò 'ge yà kuci nà, wo gá à gò mǹngè dà yìzèci o :**

You, who took the beer to the spirit, must bring back the jug to the people.

569. **Wo nà lá 'ge lo fìn dà yà kǹnà nà, wotsó gá à gò mǹngè zǹn kìn nyi o :**

The one who carried the beer up to the monkey must bring back the jug to the earth.

570. **Wo, nà zè 'dě làkò yà Lológi nà, wo gá wú u ebágò o :**

You, who made over the cloth for Lológi are the one who taught her to be proud.

571. **Wo wún 'sà we, wún ába wo lá nyá 'o kǹ dìnnĩ :**

You own your salt, if it pleases you, you may use it to fry flies.

572. **Wọn n wọn átsotso : bò m bò**

**mạ álokpá :**

Catch me, is close by ; save me, is far away.  
( When in trouble friends are few. )

**573. Wun ágũn, u mạ ákayé :**

It is all here but still I am bewildered.  
( Said when one cannot make out what is wrong. )

**574. Wun ákun nàkà, wun à kun 'zun :**

If the meat has had enough heat the oven has also. ( Both have had enough of this quarrel. )

**575. Wun à tun kũn kpàta ci sè nu-won à :**

She gets water before she reaches the watering place. ( Said of one looking for trouble. )

**576. Wun èwo wo a fà gbàtáci 'dě, àmà u gũn bè yavun nyi lě à :**

He has heard say that they would strip a debtor of his clothing, but he has never met a naked person yet.

**577. Yàbà mạ 'gi dèdè, 'á nnà u wu :**

The banana bears bad fruit, for it kills its

mother ( i.e., by breaking down the stalk ).

578. **Yàgbàci nà wọnyé nà, u yì nín-  
mǐ u Ebági o :**

The shrewd Yagba man calls himself an Ebági man. ( By being polite he can pass in good society. )

579. **Yàwǒ de 'tí à, a lá egà wǔncìn  
gbìn lǐnà à :**

If a bride does not prove to be a good wife they will not blame the one who arranged the marriage.

580. **Yěbònci nyá Sàmbò, u gǎ, wuṇ  
à kún 'nya lo n zǐn à :**

The blind man of Sàmbò says that he will not sell a thing, to one who says " I 'll be back in a minute. "

581. **Ye èjìn 'gùn ké 'gùn :**

You are making and leaving trouble ( i.e., you are not settling the matter ).

582. **Yěle ge gá wuwo :**

Seeing is better than hearing.

583. **Yèkó kpátí là mǎngè gbànwǒ, a  
ye woro tú be, u là sitá :**



The first road *to the watering place* broke thirty pots *because it was uneven*, therefore they made a new one and it broke sixty. (Let well enough alone.)

584. **Yèkó kpáwún wu 'zà à, dà u, we à bě ábo :**

A long road will never kill anyone, but if you walk it, you will get tired. (Do not fear a great task.)

585. **Yèkpa dèdè a kpa, a ci tú kata 'tí tè o :**

It was a bad thought that made them build a fire-proof house. (Taking precautions means that you suspect.)

586. **Yěliyèli lu enya ndondò gwa à :**  
Day after day will not allow anything to remain unfinished.

587. **Ye 'na gún, ye 'na gà :**  
Kindle a fire and then scatter it. (Do not destroy your own work.)

588. **Yeşí bàtá tsana o, yeşí bàtá èfa o :**

During the night the fever increases, and during the night the fever abates.

589. Yězàgòwǒ nyá gùnci, u gǎ, bǒci  
ge à, wùn à fín cigbè be à :

The hard-faced sick man said that the doctor  
was no good and that he would not  
take any more medicine.

590. Yi gǎ ájè, yi à bǐ ámbà kpàta  
mǎ :

If we drift down we shall arrive at the  
landing place.

591. Yǐgbèci ba mi gǎ yěkáci :

I think more of a thief than I do of a for-  
ward person.

592. Yǐgbèci èwǔnyà 'lu à :

A thief never tells how often he has been  
thrashed.

593. Yìkúnnci ágbìñ, 'nyà nà nyi bo  
nà dókún :

When a palm tree falls, the loss is a very  
great one. ( When a great man dies the  
country suffers a great loss. )

594. Yisa gǎ ágá mǎ, lá u fín tò cè-  
ki :

If the *yisa* food is sweet, drink it with the  
settlings. ( Enjoy a good thing. )

595. **Yìsa gà ágbǒ, wun ágbàn nu-won :**

If the *yìsa* cake is a large one it will make a thick gruel.

596. **Yìsà nà jìn ázìkì nà, kìn bo a gí pa u 'tí o :**

If the granary is full, it will be necessary to stand up to tie the top. ( Prosperity can be seen. )

597. **Yìzè bo a jìn yìzè o, a pa 'kún cékà à :**

In the world they do worldly things, but they never carry a corpse about. ( Do not act ridiculous. )

598. **Yìzè gbàngbǎ yi èle gbání o :**

We are living in the age of ducks now (i.e., young ducks run on ahead of the old ones, so do the children of to-day ).

599. **Yìzè, okú yìzè ; kámi, okú kámi :**

The world, hurrah for the world : the age, hurrah for the age !

600. **Yìzè sì bo sì àmá kámi tsá yì títí o :**

The world remains the same, it is only the times that change.

601. 'Zà dzúró u gá gba 'o dzú o, ebó-gábo nà wo le gạrạ yé nà we áyàbǎ o :

A red man struck you in the face, and that is why you step to one side when ever you see a red ant-hill.

602. 'Zà 'gà wǔ u bè radzá :

To teach a person is like provoking him ( i.e. he is made to keep at it ).

603. 'Zà gbạngbặnci wụn èlǎ 'gà gạ 'zà sun à :

A sensible person will not trouble another over a *small* matter.

604. 'Zà gúbà èlele, 'zà ení ci èdịn ta-cìn, wawa wụn èle a yé o :

If two persons are sleeping on a mat and one wants to be in the centre, he must think the other a fool.

605. 'Zà nà à yà Makụn 'ya nà, u kpe Katsa 'bà :

If anyone would give Makụn a present,

he surely knows the way to Katsa,  
*Makun's village.*

606. 'Zà nà bi lě nà, wuṇ gá tsá yí  
bi re o :

The one who had a bad character still retains it. ( It is difficult to get rid of a bad name. )

607. 'Zà nà èwǎ 'wùṇ nà, u gǎ yìsa  
ádzu o :

The one who is seeking trouble says that the *yìsa* food is watery. ( At its very best it is a thin gruel. )

608. 'Zà nà èwǎ 'zà nà, wuṇ à jìṇ  
'nyà nà wuṇ à de 'zà nà :

The person who wants to have followers, must do that which will bring him followers.

609. 'Zà nà de kùṇkwà nà, wuṇ gá  
a èmà wara o :

The one who owns strung cowries, is the one to whom they will loan loose cowries. ( If you have security you can borrow. )

610. 'Zà nà ègbìṇ micíṇní dà Edù o



**nà, wuṇ èbe u kuṇdó be ; 'zà  
nà èto u fín nà, wuṇ èké u  
ké :**

The one who expectorates in the Niger River helps to swell it, and the one who drinks from it helps to lower it. ( Every little counts. )

611. **'Zà nà gá bè nà, u ba 'nya u :**

Whoever wishes to blow why let him make his own *whistle* ( i.e., do not borrow ).

612. **'Zà nà mǺ 'nító nà, wuṇ à sa  
nínmǐ u kaye bi à :**

A good singer will never give himself a bad name.

613. **'Zà nana ága yéká u yé dìn dà  
evo bo à :**

This person is too shrewd, he cannot be drawn into a calabash.

614. **'Zà nana u dà yèkó lě à, sáyí  
kàdà :**

This person never took a straight road before, always a crooked one. ( Said of one who doesn't do the right thing. )

615. 'Zà nà sì kîñ bo nà, u bè kpe  
'yé 'kò ye à :

The onlooker, sitting, thinks that he knows  
all about boxing. (Cp. It is easier said  
than done.)

616. 'Zà nà tsò 'dù nà, wuñ èto 'dù  
fín :

The one who is near the Niger, will drink  
of its water ( i.e., if you are near one in  
authority, you will benefit by his in-  
fluence).

617. 'Zà nà tsu nà, wuñ gá èdîñ 'zà nà-  
zì ké nà gwa o :

The one who died *first* is the one who is  
dragging down the rest.

618. Zànà, wuñ gá èsa bǒcí o :

The inexperienced man cured the doctor  
(i.e., the non-professional man may  
have the experience ).

619. 'Zà ndondò nà gá we nà, u yé  
mǎkézè yà we yi à :

You are unable to surround the one  
greater than yourself.

620. **Zebi, wun áta 'o 'yazùn o, eya  
we à lo 'kpàn à :**

If a mean man is steering your canoe it  
will not reach the other side.

621. **Zùnyě nà Sòkó yà kaba nà, wun  
gá u yà we yi o :**

The piety [covering] that God gave to the  
maize he has also given to you.

622. **Zìkò èlǎ zìkò ba 'zà :**

Black will blacken people ( i.e., shun evil ).

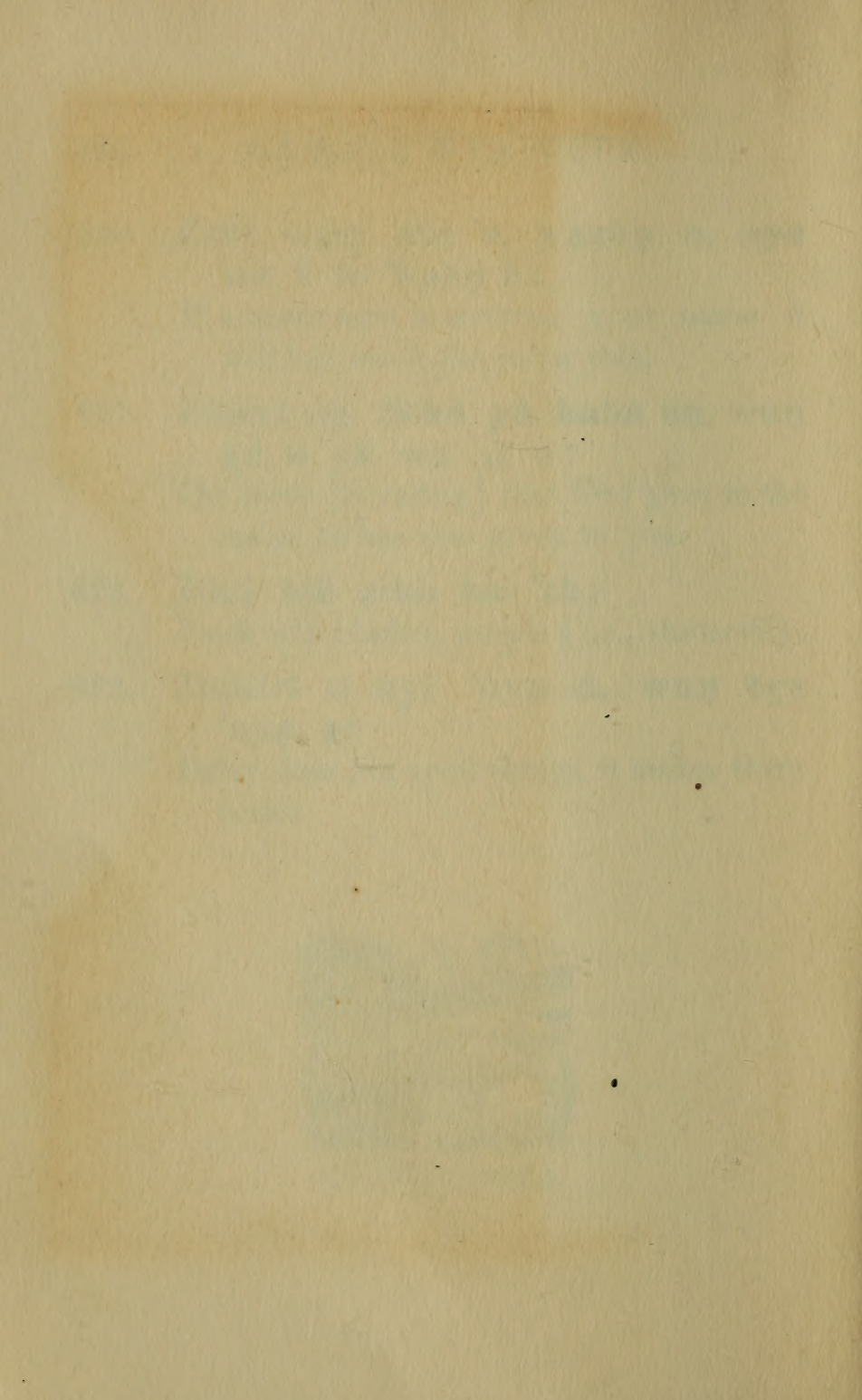
623. **Zìnkiri u nyi 'nya à, wun ège  
'nya ge :**

Delay does not spoil things, it makes them  
better.



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